CANADIAN JEWISH REVIEW

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From Slavery to Freedom

Passover Thoughts

By Rabbi B. R. Brickner

Contributing Editor

Elijah's Promise

A Passover Play

By Emily Deitchman

The Unwelcome Guest

By Elma Ehrlich Levinger

Dominion Correspondence

Every Friday

Toronto News

Late News Despatches

From All Parts of the World

PASSOVER NUMBER

A Jewish Weekly Newspaper for the Home

PERSONALITIES

BY OBSERVER

(New York Special to *The Canadian Jewish Review*)

There are two painters exhibiting their work in New York this week. Their names are Rubin and Kolnik, so you can understand why we have chosen to write about them on this page.

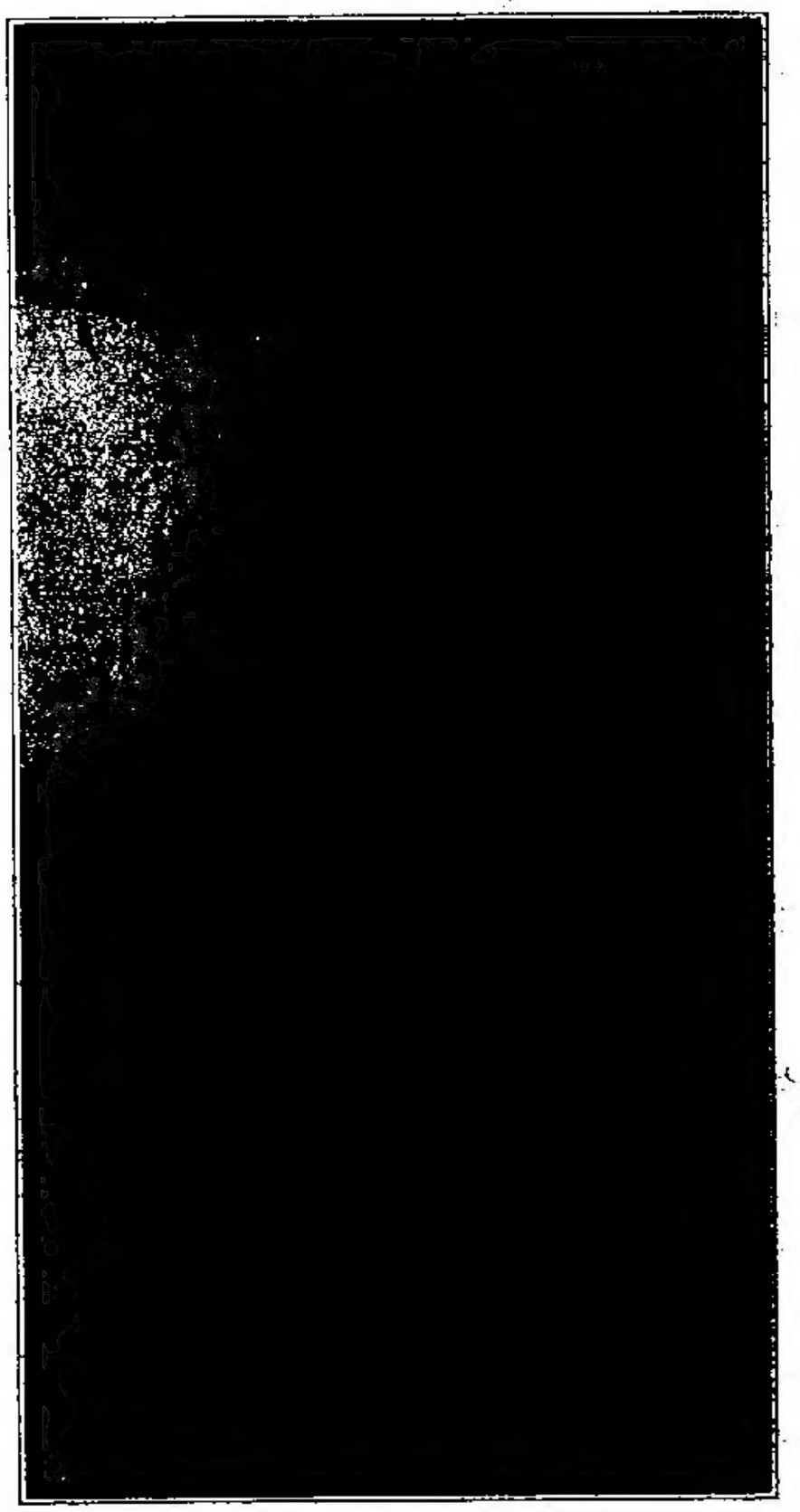
Both Rubin and Kolnik have seen much suffering; they have undergone a great deal to achieve their ideals, and the achievement has only begun. And inasmuch as we are not an art critic but merely a raconteur of people better known than we, it seems ungracious to prelude these remarks regarding the artists with a question as to the importance of the art they represent.

But merely as an onlooker, as one of the, we hope, large mass of individuals who are fond of imbibing a taste of the arts and are of a frame of mind that likes to form an opinion, as one of these common people we may be pardoned for asking, is Art as represented by Kolnik and Rubin true, and a welcome addition to the beauty of the world? (Note that we have put Kolnik first in the above; this is following an example set by Prince Antoine Bibesco, the Roumanian Minister to the United States, who, with his charming wife, opened the exhibition of paintings, being country kinsfolk of the artists. The prince, ever a diplomat, mentioned Rubin first in one instance, and Kolnik in the other, thus doing honorable justice to both.)

Rubin and Kolnik are modern artists. Pray do not call them futurists, lest you fall into the same error that befell a certain young woman, who, when she inquired what was a futurist painter, offered an answer to her own query by saying as she gazed at a futuristic portrait: "Is it because we will all look like that in the future?"

Rubin and Kolnik are not futurists, but they are modernists; modernists in the sense of believing that the end justifies the means, first, last and always. With them it is not a matter of painting a scene as you and I would see it; they paint it as their emotionalism dictates and their emotionalism usually dictates abnormality. A poignant scene must be expressed through the medium of distorted figures and unnatural backgrounds; a Long Island fisherman must be portrayed in a manner most unbecoming to even the homeliest of the tribe.

The artists say that they are painting impressions. But their art really resolves itself into caricatures. More distinctly than other paintings of the type, most of the works of Rubin and Kolnik express a thought, an idea in glorified caricature. Naturally, for



Grandfather and Grandson - - - - Kolnik

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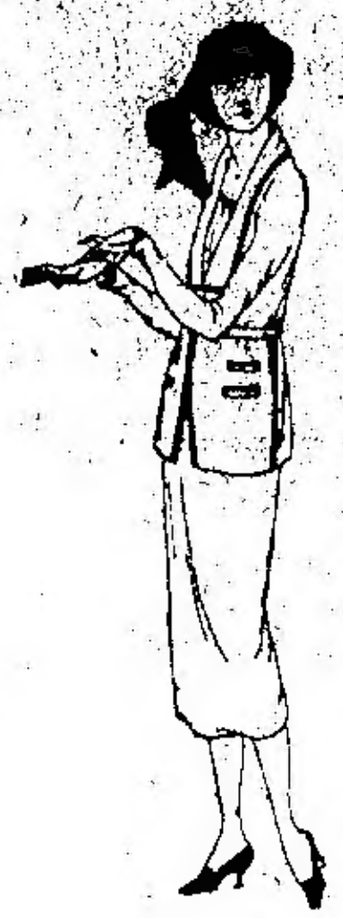

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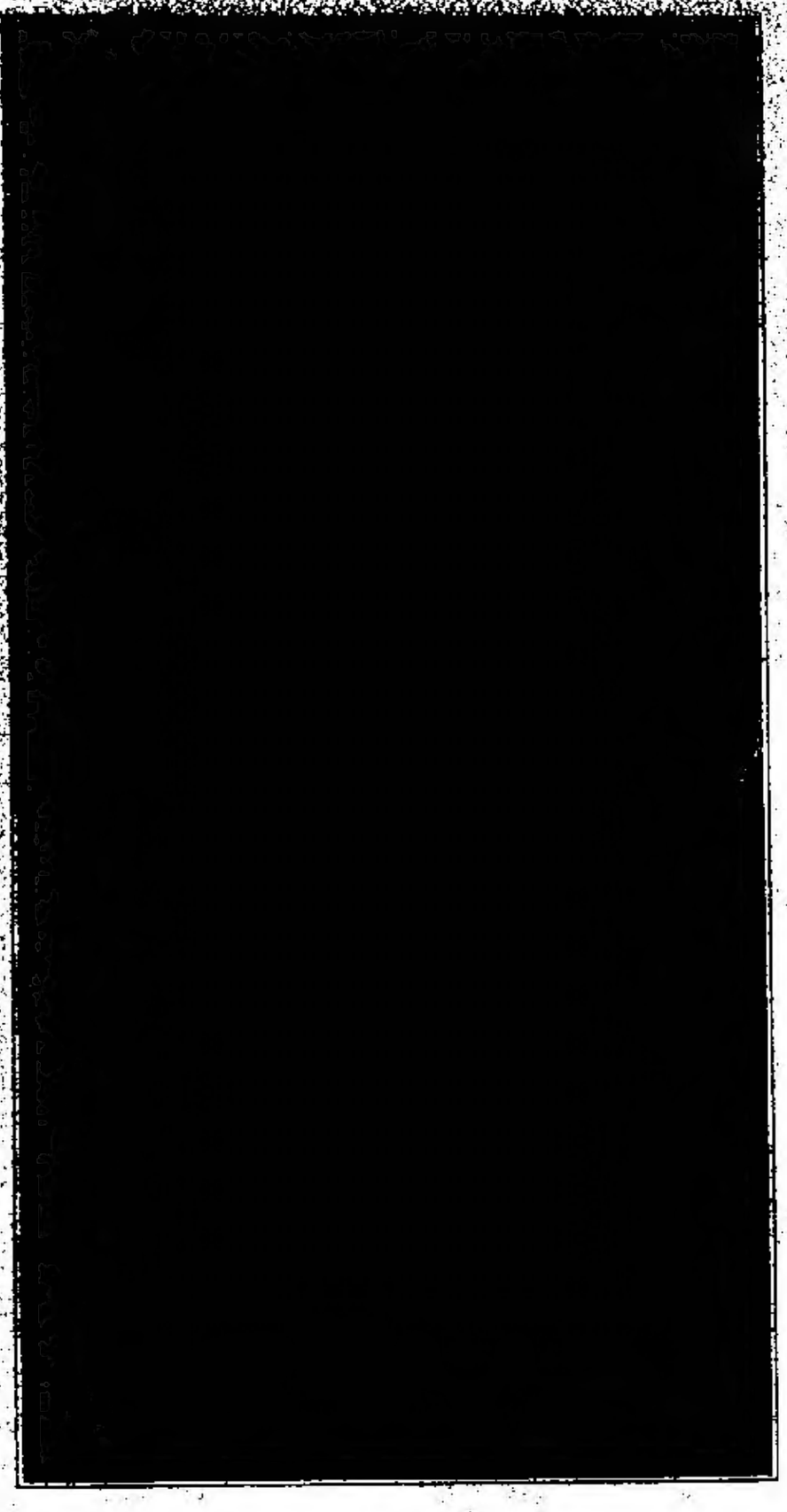

Our Madonna - - - - - - **Kolnik**

An Idealization of Motherhood

those who believe that painting is an idealization of nature, such a conception comes with a rather jarring effect and no amount of lucid explanation can convince that a hand, because it is intended to represent emaciation, must have fingers twice their normal length.

However, when Rubin and Kolnik lose sight of impressionism for a moment and unconsciously paint in the natural form, they produce art works. At this exhibition, for instance, there was a portrait of the Yiddish writer, Sholom Asch, which is a remarkable piece of work. It was painted by Rubin and lays bare the man in a way that no biography can do. This painting is also couched in terms, so to speak, of modernism; there is the same bizarre coloring and bold sketching but there is no grating effect. It is the same spoken word but with a new intonation. The most striking of Rubin's paintings is an heroic canvas entitled "The Resurrection of the Old People." It is a three-figure composition—three old Jews standing on the slope of a cemetery. Two are in stooping postures, while the third is standing with arms outstretched in the rapture of a vision. It is somewhat of an enigmatic painting and the meaning of it that comes most quickly to mind is that the younger generation having been killed on the battlefields, it is the older men who have to shoulder the responsibility. Of course this is merely hazarding a guess. The picture is striking enough in its intense vividness to be appreciated with the meaning vague.

One most interesting fact can be observed in every painting of the artists —their Jewishness. Many of the canvases are Jewish in composition, and those that are not have that unmistakable Semitic touch which real Jews must reveal in every act of their lives.

The coloring of the paintings also glow with the atmosphere of the Orient. It is as if the dazzle of the deserts and bright glare of the Palestine sun had permeated their brush at every stroke.

One determines to go away from the exhibition of these paintings with the feeling that the artists are greater imaginists than painters, but then the eye strikes on a portrait, a canvas here and there, which shows the artist in a quieter moment when the subject is painted in glorified fidelity instead of caricature, when there is seen a gripping emotionalism, a most striking and vivid conception that indicates the genius. Then one goes away with intense regret for the perverted view of life which has obsessed Rubin and Kolnik.

Both the artists are inseparable companions. Since their meeting in Czernowitz a few years ago, when both determined to withdraw from the world and live only in their art, both have travelled together, lived together, thought together and painted together until the influence of one upon the other has had the effect of unifying their work to an extent that it would be difficult to differentiate the paintings of one from the other.

But Rubin has had the most variegated experiences in life. He is only twenty-seven years of age, but in this period he has crowded in a mass of adventures. Born in Galatz, Roumania, the son of a small merchant, he was successively a bookkeeper in a bank, a clerk in a fur establishment, a clerk in a leather house and then

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did similar duty in a porcelain factory. After switching his commercial activities to a wine house, he found himself with a little savings, and went to Palestine at eighteen. From Palestine he went to Egypt, living there, as he naively puts it, "without money" for a year. It was in Egypt that he drank in the riotous colors of the East, which he has since put into all his canvasses.

When he returned to Galatz, the local B'nai B'rith gave him a pension of 43 francs a month to study art. Rubin studied but he did not paint, although his mind was impregnated with images of the East. Until he had passed through what he conceived to be his apprenticeship he determined on the severe life of the ascetic and lived it.

In 1914 he went to Paris to enter the Academy, but the war broke out and he returned home where, still resisting the impulse to paint, he entered the employ of the leather factory and was sent to Italy on business. In Italy he went through the museums and saw the old and new masters. Then came a visit to Switzerland and he saw the paintings of Hodler. These workers struck the receptive chord in his heart, and he seethed with a desire to begin his work but again he resisted, and on returning to Roumania, joined the leather factory once more, this time becoming its manager.

It was only after the armistice had been declared that Rubin finally felt himself ready to paint. He took an atelier in Czernowitz and began.

Unlike Rubin, Kolnik started as a classicist. After a stiff battle with his merchant parents, he was permitted to study art, and entered the art academy in Cracow, where he remained four years, winning medals and other high honors. In 1913 he opened a studio in Vienna, and painted there till the war broke out. He thereupon sold all his canvases, and went to Czernowitz, where he met Rubin—a circumstance which changed the trend of his life.

We have spoken much of the artists. All who see their works will speak much of them, no matter what their personal impressions will be. But let us just give a two or three-line notice to the gentlemen who made possible the exhibition of the artists' work at an institution like the Anderson Galleries in New York. Among the large gathering that moved around the salons at the opening were several quiet men who stood out of the picture only by reason of the unusual eagerness they took in the people's appreciation of the paintings. The artists, the Prince and Princess, the critics, the society folk—they were all admired and pointed out; but they were there only by grace of the whole-hearted interest of the sincere men whose business is merely commerce. So whenever you are present at an artistic reception, the debut of a new artist, give a thought to the silent sponsors, who made the introduction possible.

—JOSEPH KAYE.

THE TEMPTATION IN THE DESERT - - -

BLONDY

A Sketch from Real Life

By Joseph Parvin

It is June—the season when life is astir in a myriad way; when the sap in the plant and the red blood in the veins are coursing under high pressure of creative energy, bringing forth blossom and fruit, health and vigor amid the sunshine of love and the music of joy.

How fortunate are those children of creation who feel the thrill of the reviving touch of Nature's hand, and who, in obedience to her call, respond with vigorous activity, receiving their reward in the full enjoyment of life according to the inherent capacity and power of self-expression of each.

But, alas! there are those whose misfortune it is to fall victims to latent destructive forces that obstruct Nature's creative work and undermine life's very process in every form. There, for instance, is the pest-stricken plant with its drooping head; there is the withered flower, whose sickly roots failed to bring the nourishing sap to its stem and petals; there is the dry skeleton of a lifeless tree, with its branches bare and leafless, presenting an ugly appearance amid the gladsome sights of summer.

And there is the saddest of instances where the harmony of Nature is harshly disturbed by discord; when physiology is reversed into pathology, elimination is obstructed and elimination retarded, with the result that the joy-giving process of life is turned into a source of pain, a burden of suffering.

The most painful sight is the tragic figure of a human being broken in health and in spirit. It is a source of humiliation to proud man—the crown of creation—to view a human scrap-heap.

It is midnight—a June night. On an iron cot in a poorly furnished bed-room of a tenement house, in that part of Brooklyn known as Brownsville, a young girl lies awake. Her wan face looks touchingly pathetic in the dim light of the partly turned off gas jet. Twice a victim of influenza and pneumonia that kept her for many long and dreary weeks in the hospital and left her a sufferer from a complication of after-effects, the poor girl (whom we will, for convenience sake, call "Blondy"), in the bloom of her youth, is in the pitiable condition of an invalid—weak, anæmic, and nervous, with the light of hope slowly going out from her afflicted soul.

It is midnight. Like a flock of black crows, dark thoughts are pecking at poor Blondy's sick, palpitating heart, driving sleep from her weary eyes. Because of repeated attacks of ravaging disease and consequent continued ill health, aggravated by poor home conditions, the entire High School course had been to her one of struggle and hardships. Having been kept from school for almost whole terms at a stretch, she had to work twice as hard to make up for lost time, and the extra exertion and strain still further depleted her already impoverished system. For three years her physical economy had been run at a deficit, the outgo being in excess of the income; the wear-and-tear of cell and tissue (especially nerve tissue) greater than the repair. But this unfortunate state didn't in the least affect her ambition regarding a High School course, with that of college to follow. She had the brains to graduate a year ahead of the usual time; instead, her graduation was a year and a half delayed. This was, of course, a bitter pill for her to swallow; a stab in the pride of Blondy, conscious as she was of her ability to do better. It was also a setback in a material sense, in as much as it prolonged her dependence on her poor parents. At first, this step-child of Fate bitterly complained of, and frequently cried over, her lot. Ill-housed, ill-clad, ill-nourished, with but thin, poor blood sluggishly coursing in her veins, she grumblingly plodded along the path which she had hoped would be strewn with roses, but which was hedged in by thorns instead. But mind and spirit, when present in sufficient strength, are independent of the ills of flesh, and youth will dream rosy dreams amid the graves of its dead hopes. As time wore on, Blondy (who is a real living being in flesh and blood, and not an imaginary heroine of fiction) became reconciled to her trying situation and devoted herself to her studies, utterly ignoring physical pain and conditions due to the penury of home life. She stood the hardships of long distance travel to and from school in all sorts of weather, changing and waiting for cars, and often coming home chilled to the bone; she did her home-work while tormented with a hacking cough; she wrote prize essays when consumed by fever; and had occasional snatches of poetic inspiration, writing free verse and little tales à la Lord Dunsany.

Thus, in spite of lost whole terms and belated promotion, Blondy won a place of honor on the school records, and her class-mates came to look up to her as "freshies" look on a proud "senior." She concentrated her efforts on her favorite studies—English Literature, Latin and French, especially English—and at last, with the new term at the beginning of 1920, she was promoted to the graduating class. With graduation in sight, the struggling girl student's spirit rose within her; the small, flickering flame of hope flared up anew in her hard-tried soul, casting a bright light on her future; and her rich imagination brought her train-loads of building material for her air-castles. Blondy realized, though, that air-castles, unlike "castles in the air," must rest on a solid foundation of concrete accomplishments, however ethereal the superstructure may be; so she doubled her zeal in the work of laying that foundation—the completion of her High School course. But, alas! doubling her zeal at this state of her broken health was equivalent to cutting into half the scanty remnant of her strength.

It was February, 1920. Poor Blondy had contracted a bad cold on top of another protracted cold that lay chronically in her bronchial tubes, and she was confined to bed. There was nothing unusual about it. To be sick became a habit with Blondy; equally was her habit of neglect; that's how she acquired a two-story cold. Hacking cough, stitching pain in the side, and a temperature above the normal were, at this time, exceedingly annoying; but there was a prize essay to be written, and a gold medal as the first prize, and she Blondy, the oldest "senior" in the graduation class. How could she ever walk through the Halls of Erasmus without that mark of merit on her breast? This thought was firmly fixed in her mind, waiting for a chance to be acted upon.

The last day for turning in her literary effort was almost upon her, and our ambitious aspirant to the first prize hadn't even hit upon a theme for her essay, because of that confounded cold, which instead of letting up, as she expected it would, was getting aggravated. Blondy felt that if she waited another day, her chances of writing such a composition, as she knew she could, would be gone. This being the first important literary contest of the graduation class, which, after long and painful delay, she had just entered, how could she drop out of it? Yet it looked, or rather felt, as though she would have to. As the day wore on, her condition was getting worse. Partly

Continued on page 8

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APRIL 14, 1922 VOLUME 1. NUMBER 24

EDITORIAL

FROM SLAVERY TO FREEDOM

Passover Thoughts

PASSOVER is Israel's birthday and tribute of homage to freedom. It is appropriately designated "Z'man Hairusenu," the season of our deliverance. Passover is God's protest against unrighteousness and the debasing effects of slavery upon the human mind. The festival affirms liberty as the inalienable right of every human being to develop his God-given faculties to the fullest. It harbors the seed which germinated into Democracy.

Prior to Moses the world did not know what liberty meant. The masses of people lived under slavery. The privileged few reigned supreme. Might was right. MOSES WAS THE FIRST MAN IN HUMAN HISTORY TO TEACH LABOR TO STRIKE FOR ITS JUST RIGHTS. The Exodus of the Israelites from Egypt 3,342 years ago is the first record in civilization of the freedom of a slave people by and through its own efforts. Yet it is only half a century since the negro slaves were emancipated in the United States, and less than a century since even free England entirely banished serfdom from her dominions. And only yesterday ten million lives were lost in the last struggle to make the world safe for democracy and liberty. Tyranny and oppression in various forms still continue—men still arrogate the right of trafficking in the bodies and souls of others, depotism still grinds down people —the rich oppress the poor and the employer still exploits his employees. It is evident the world o'er that the Passover message of liberty, first proclaimed by Israel in the infancy of its development, is far from being fully understood or practiced by civilization in its manhood.

There is a fundamental difference, which many confuse, between emancipation and liberty. This may be noted in the etymological derivation of these terms. Emancipation meaning "to release from bondage. slavery or any authority." The word liberty meaning, "a state of being exempt from domination of others, or from restricted circumstances." The right to own oneself!

Emancipation merely marks freedom from slavery, the removal of hindrances, etc. Its power is potential, it is outward and superficial. Liberty is inner, spiritual, kinetic. It generally follows emancipation in civil, social and economic spheres, though it may exist even in bondage.

Emancipation is a possibility and is usually a grant from those possessed of power to those deprived of it. Liberty is a reality—it must be acquired and won—it is psychological, it can never be granted.

The Exodus under Moses merely emancipated the Israelites and gave them back their "Neshomos"—their souls. It was the Torah and Palestine, the struggle for freedom by the prophets, however, which won for them the "Neshomo Yesero," the additional soul of liberty The emancipation which followed the Exodus was only a preparation for liberty.

There is ever current a tendency to confute liberty with license. Liberty is not license. License is freedom unchecked. Liberty is freedom checked and counter-checked by laws. Liberty is life—license is death. Liberty means growth—license means decay. Liberty spells progress—license spells retrogression. Liberty like every child born of women—like every leaf and blade of grass—like every new thought projected into life, had to struggle for its existence. Sinister forces have always had their sharpened claws ready to strangle it ere it bloomed. The price of liberty is eternal vigilance.

The history of mankind is an eternal struggle for the liberation of the individual powers from social and caste domination. Thus, we have fought our way, politically, from the barbaric tribe or clan to slavery—from slavery to feudalism—from feudalism to oligarchy—from oligarchy to enlightened despotism—and from despotism to democracy. Though we enjoy political freedom, the struggle continues for freedom in industrial relations and in cultural matters.

Liberty as opposed to license entails responsibilities. Though we are free to act we must act so as not to impair the rights of others. We must be cautious and considerate, for liberty, when analyzed, is the ability to perform acts in line with our rights.

There are many who believe with Rousseau, Voltaire and the social doctrinaries of the French Revolution that rights, being individual in residence, are, therefore, natural, and as such, divinely endowed and inalienable. The constitution of the United States was mistakenly conceived on this principle. The best modern social thinkers, however, are agreed that RIGHTS, though individual in possession, are social in origin and intent. Rights are conferred by society on its members, and may be either modified, enlarged or curtailed, as the social good necessitates. In our time it is only the philosophical anarchists, who insist that rights are individual and private monopolies.

It is universally conceded that the Jew has been the great exponent of liberty in the world. His history is a struggle for the right to live his life in his own way. It has been said that the great war was fought to make the world safe for Democracy; then in justice to the Jew let it be added that he kept Democracy safe for the world. This he did by insisting on the right to worship God as he saw fit and to live his spiritual and cultural life free from the interference and tyranny of the majority.

To-day, however, when justice is gradually being done the Jew, and he enjoys the fruits of his labor in freedom, the tragedy is that the Jew confutes license for liberty, instead of utilizing the opportunities afforded him for the spiritual and cultural development of Jewish life. The Jew has been blinded by the light of the new freedom. The new Exodus, unlike the old Exodus, merely emancipated the Jew without liberating him. Spiritually and culturally many emancipated Jews are ceasing to be Jews and are becoming like their neighbors. This mental amalgamation is for the future of our people far more dangerous than is even physical absorption. The Jew in the European ghetto was, when compared to his brethren in democratic lands, a free man in bondage. For in the ghetto the Jew lived his own life, thought his own thoughts, developed his own literature unmolested by the chains of oppression and persecution. The Jew was the first to learn that prisons only incarcerate the body and ghettos only shackle the limbs, but that the mind and spirit remain free in spite of these. In spite of his liberty the Jew is a slave in freedom, for he slavishly serves a foreign culture, and worships at strange shrines.

The Passover message, which we hear in this new day, is one calling for a rebirth—for a new freedom, for a new Exodus, for liberty—the liberty of regaining possession of one's own soul. Of emancipation we have had our fill; it's more liberty we need.

Barnett R. Brickner

EVERY FRIDAY

THE WAR IS NEARLY OVER

News dispatches say that the people of Frankfort-am-Main will commemorate Jacob Schiff's birth, by naming one of its principal streets after him. And during a recent trial in Montreal, when one attorney said, "It is always the Bosche that comes to the front," another retorted, "Oh, Bosche be jiggered."

* * *

Religious book week has just been celebrated. Publishers through the connivance of churches, preachers, newspapers, sought to push the sale of "religious books for the home." For the next decade there will be religious leaves uncut among the others between the book ends on the library tables. Religious books should be even better than current fiction for propping open a window or putting under the baby at the table. They're so much thicker and heavier and give such an appearance of stability to one's library. About the only time they don't wear well is when little Melvin, asked what he'd like to have read aloud, selects instead a story about pirates with knives between their teeth.

* * *

Mrs. Sayde Klein Kohn, of New York, is suing a transit company because she fell on the rails and disfigured herself so she can't wear silk stockings. Remember when it was all the rage to vaccinate future debutantes so their arms would not be disfigured for evening wear? It's a wise mother who can look far enough ahead to provide properly for her daughter's future.

* * *

There are two funny papers in Montreal. One is the Sunday supplement; and the other is the Canadian Jewish Krankle.

* * *

RIVKA SEES

As we have insisted before, Rivka is not so dumb as you might imagine from the way she wore low shoes all winter. She holds down a job just as efficiently as if she didn't take time off often to repair her complexion. She has her opinion of the orchid type of girl. "Hot-house variety," says she briefly. "Hardest work they do is answer the telephone and go shopping after gifts for engagement showers. Know nothing, do nothing and think the same way. Their brains stop working from lack of use, just like the fish in the Mammoth Cave went blind because they didn't need their eyes. Marriage does just one thing for them—gives' em the servant problem to talk about."

* * *

Could anything be more humorous than Lillian Russell, retired actress, posing as an authority on immigration? Miss Russell, who went abroad to investigate, has just emerged with her report in which she advises that immigration to America be stopped for a period of five years. She thinks it imperative, too, that an educational test be given immigrants. We should like to tell her that it's only because we cherish the stage that we hesitate to advise an educational test for actors and actresses and deportation for all of them born in America who don't measure up.

* * *

OUR WORD, HOW TIMES HAVE CHANGED!

Twenty-five years ago a well-meaning rabbi by the name of Dr. Gustav Gottheil, head of Temple Emanuel of New York City, wrote an article on "The Jewess." If you think the world doesn't move in one direction or the other, enjoy with us some sentences from his work:

"The sphere of the Jewess is in the home. She appears as the wise, watchful, unwearied ruler of the household. The Jewess was never meant for a society lady nor for a devotee of the literary or poetical art. She is never applauded for being a brilliant conversationalist. Her mission is the gospel of sweetness and light. But neither was the Jewess meant for a zealous church woman. She is not expected to be a frequent attendant at church—once on the Sabbath, festivals, the Day of Atonement, (and then only after marriage) is sufficient for her. Not even the Home of God should lure the Jewess from her own home. Here she can serve Him early and late. The ruling traits of the Jewess are: simplicity of manners, modesty, restriction of her authority to the proper limits, economy, piety, charity; training of her children in the ways they should go. She must let the poor come to her house as freely as if they were of the house itself. A Jewish home should be the meeting place of learned men, and the entertainment of itinerants is a religious duty. Gadding about she should not; but visiting the sick, she ought as often as time permits, and not oftener than is good for the sick. To the Jewess these rules are living truths." Amen.

—F.F.C.

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Blondy

(Continued from page 5)

because she was an unmanageable patient when sick at home, stubbornly refusing to submit to treatment, and partly because sickness with her became a state of mind, such medicine as she did consent to take did her no good. Towards evening her temperature rose perceptibly, her pulse was running a race with [illegible] heart. There she lay helpless, inert, consumed by fever. But one thought was ever present with her—she must write; to-morrow is the last day for entering the contest.

The handles on the face of the ticking clock on the old bureau were slowly moving past the midnight hour. Blondy opened her eyes; a strange feeling permeated her whole being; the fever had left her; her mind was clear, but strangely alert; waves of thoughts, in picture form and picturesque, were gently breaking over her; there was her essay—theme, subject, title, et al. And it all seemed so familiar. Did she dream of it? She felt moved by a power within (or a power from without whichever it was, let psychology decide); a power that defies physical pain, overrides material conditions, sweeps away walls of obstruction, and overflows space and time—the power of inspiration. Lightly she half lifted herself out of bed, hastily stretched out two tremulous arms, pulled out a little side-top drawer of the small, old bureau at the opposite wall and got her binder with loose-leaf paper and the fountain pen, which her little brother had bought for her as a birthday gift on the money he earned during the Christmas vacation. Too weak to sit up unsupported, she propped herself up with pillows, and with a flourish wrote the ready title: "A DREAM ON THE SEA."

The night wore on; the whole house was wrapped in sleep; Blondy alone was awake and astir in mind and in spirit. With her thin face aglow with an inward light, with her chestnut hair loosely falling over her shoulders, she was rapidly moving her pen to and fro across the paper without halt. Like a continuous stream, lines were flowing from under her pen-point: colorful word-pictures splashed over page after page. Picturesque scenes, now grandiose and terrible, now beautiful and fascinating, followed each other in kaleidoscopic variation before the inspired writer. She was no more the girl confined to the sick-bed, worrying over the possible loss of her chances in the first contest of the last term. She was abroad, carried on by an irresistible power into a vortex of vigorous activities in a far-off land, in a far-away future, witnessing the accumulative marvellous results of centuries of human development: the appearance of an ideal type of men and women who have conquered disease and banished poverty from the earth.

Thus through the late hours of the night, Blondy was sailing on the wings of imagination. For hours her mind reigned supreme, exercising full control over the body, banishing all pain. For a few brief hours, Psyche was mistress, and Physicus the menial servant. These hours were to Blondy full of unmarred pleasure of the purest kind. All thought of prize and honor had vanished. The mere experience of the gentle touch of the magic wand of Psyche—the spell of inspiration, was happiness itself. Ah, if only it would last!

But Physicus, the proletariat, having become class-conscious of being exploited, revolted, and the word "Finis" on the last page brought Blondy back to her narrow bed-room. Her face was aglow with the light of exultation as though she had just returned from an adventurous journey which she greatly enjoyed. Putting the cap of the fountain pen over the pen-point, and closing the binder, she dropped her head on the pillows, and in a half-sitting, half-lying position, surrendered herself to Morpheus, the arbiter in the strike proletariat Physicus had declared.

Two weeks later, while in the throes of pneumonia in one of the hospitals of Brooklyn, news reached Blondy that her essay was awarded the second prize—a silver medal. But Blondy wasn't interested in second prizes. "It is all because of these confounded ills flesh is heir to—it is they that spoil my best work," she said complainingly to her father by her bedside. "The body is no good; I wish I were all spirit."

"Not so, my child," said the father to her; "a healthy mind in control of a healthy body is the normal state Nature intended to maintain."

Weeks in the hospital, and many more weeks confined to bed at home, with two relapses in close succession, and hemmorhages, caused by a rupture of blood-vessels in the throat, resulting from the strain of continuous violent coughing—all these afflictions, break-downs and outbreaks, have left poor Blondy in the pitiable condition of an invalid—her last ounce of strength exhausted, the few red-blood corpuscles in her anæmic circulation devoured by disease germs, her nerves shattered to the point of painful irritation, and the dimly flickering light of hope going out from her troubled soul.

It is after midnight in July—the sweltering season in the crowded city, where every building is a furnace, every flagstone a heater, and everybody is stewed in his own sweat, amid clouds of ill-smelling fumes that rise to heaven as incense to the gods of crowded-city-civilization. On her iron cot, wakeful as usual at nights, Blondy is tossing. And as she lies there, peering into the gloom, scenes of the last graduation day in her High School—scenes to witness which, to be one of the participators of which, was denied her—appear before her in their full brilliances, as she knows them to be, as she read of in the papers. There is the familiar auditorium, packed with people, the happy graduates, the heroes and heroines of the day, in the front rows. The program begins with a recital on the organ, famous in the High School world; the deep-toned sounds swelling and floating through space, creating an atmosphere of solemnity. This solemnity, in turn, is followed up by an attempt at official dignity in the starched-and-ironed patriotic speeches made by the honorable guest, who was invited to preside, and by other important personages. Then comes the address by the principal, listened to by the entire audience with respect, and is followed by a brilliant program, consisting of musical numbers, playlets, orations, and the oratorical valedictory. The entire student audience is in a state of boisterous happiness, lustily applauding all and everything. This applause increases in vigor and volume, when the two most important features of graduation day are reached—the awarding of prizes and distribution of diplomas. Here are the girls of the exclusive literary club, of which she, Blondy, was a member, and which was under the direct leadership of their most beloved teacher, Miss M., whose book of poems she has as a present direct from the author. The club has captured some prizes, all girls have taken diplomas, all have been presented with flowers by their parents and friends. How their faces are beaming with happiness, as they gather around their teacher and leader, embracing and congratulating each other. Miss M., in joyous excitement, thrusts her pug nose high in the air, in her pride over the fine showing of her pet club. Blondy sees herself in a distant, isolated corner, watching the happy scene. She, too, is proud of her club and glad for the girls; but somehow she feels stung, her heart contracting with pain—are they so selfishly happy as to have forgotten her completely? Presently she hears one in the group say: "Poor Blondy! What a pity she isn't here to-day!" "Yes, she would surely have carried off a prize, and thus added honor to our club," remarks Miss M., with a toss of her head.

The vision of the scenes of graduation day disappeared, leaving Blondy more depressed than before, alone in the gloom and oppressive air of the sultry night. Like a flock of black crows, dark thoughts flopped down on her, pecking at her aching heart. Three times she was nearing the happy goal of her ambition—graduation day, and every time the cruel hand of fate or more proper, the hand of cruel circumstances, rudely held her back. Struggling with sickness, she had lost whole terms of the school curriculum, but each time she won back her place of honor, and at last, she stood inside the sacred portals of the graduating class. One short term of but a few months separated her from the happy day, when, by some miracle, the gates of the Barnard college campus would be opened to her. But this dearly cherished hope was not allowed to blossom into flower; it was nipped in the bud by the frost of adversity. She was once more overcome by invisible foes that waylaid her on the road to success and barred her further progress. What evil spirit is thus cruelly persecuting her—a poor, helpless girl? Was it the accident of her having been caught by the influenza epidemic three years ago that determined her lot? Was it the pneumo-cocco germ, as the doctors learnedly love to call it, that ruined her last chances of reaping the final results of her labors and struggle? No, no! Dangerous enemies to health and

Continued on page 25

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A Passover Play

By EMILY DEITCHMAN

CAST

JACOB—*a 12-year old orphan boy.*
JOE—*a business-like fellow of 13.*
SHLOMO—*a street urchin (appears half-witted).*
SYLVIA, SOPHIA, JENNIE—*three sisters.*
MRS. RADIN—*their mother.*
ELIJAH—*an old man.*

(Scene in front of curtain. One or two benches. Jacob comes on the stage carrying a pail full of Chometz spoons which he has collected. He strikes match and lights contents of pail. Seats himself on a bench and while watching the smoke coming from the pail, he muses.)

JACOB: How glad the people ought to be who have a real Seder. *(He sighs.)* My! it's four years since I was present at one. Oh, how well I remember it all. Father read the Haggadah in his clear, beautiful voice, and mother chimed in now and then, and I—I asked the four kashes, and wasn't mother proud of me, and father smiled—and now they are both dead. Ah, well, I must be brave and patient and maybe some day I'll have a Seder.

JOE *(carrying bundles of all shapes and sizes)*: Hello, there, Jacob, are you talking to yourself?

JACOB: It's as good as talking to other people; besides, I'm a good listener to my own words.

JOE: How's business?

JACOB: What business?

JOE: The Chometz spoon business—that business in the pail there—did you make much?

JACOB: No, I never make much; some of the people from whom I collected these spoons were poor, and when they wanted to pay I refused to take the money, and I had very few rich ones, so—

JOE *(learnedly)*: Oh! you'll never do as a business man. Take me, for example; now, I'm a regular fellow I am, I get paid for everything I do. I've been so busy this last week I only wish I had a couple of more hands and a few more feet, then I'd make still more money. I've been carrying bundles of matzos, eggs and nuts; and I make sure to get paid for my work. Jacob, if I had your brains, on my word, I'd be a rich man to-day. Say, why don't you go into partnership with me?

JACOB: What for?

JOE: Why, you'd make money.

JACOB *(shaking his head)*: What good is money, if it doesn't make one happy?

JOE: Don't it tho'; it makes *me* happy, alright. *(Jingles his coins.)* When I have a lot in here *(pointing to pockets)*, then there are no worries here *(pointing to his head)*. See? Well, so-long, I'm going. Mrs. Berg invited me to her Seder. Do you want to come along?

JACOB: She didn't invite me.

JOE: Oh, come on, she won't mind you. I know you want a Seder badly.

JACOB: Yes, I certainly do; but not that way.

JOE *(shrugs his shoulders)*: Well, good-bye.

(Jacob looks after Joe for a moment, shrugs his shoulders and resumes his watch over pail, then rises, stretches his limbs and lies down on the bench.)

JACOB: Ooh! *(yawns)* I'm tired; it's not so easy running about all morning collecting Chometz spoons; but I had to do *something* for Passover. Well, no Seder again this year. I know it. Anyhow, I'll buy some Matzos and come to this park and made a Seder all by myself. I'll ask those trees *(pointing to trees)* the four Kashes, and maybe they'll answer them. How do they go, again? Mah nish tah-nah ha-lay-loh ha-zeh mi-kol *(voice gradually becomes fainter, and Jacob falls asleep. He dreams the following)*:

(Curtain is raised. Behind the bench upon which he is lying, an angel motioning to four questioning figures who dance around Jacob. These four dancers represent the four questions. As they dance around Jacob, he moves restlessly in sleep and smiles. They then disappear and are replaced by others wearing Matzoh costumes. These teasingly offer Matzos to Jacob, who smiles in his sleep. They, too, vanish. Then Elijah appears, carrying glass of wine.)

ELIJAH *(bends over Jacob)*: Poor, fatherless boy, filled with the spirit of Passover; poor, motherless boy, robbed of parental joy. You *shall* have a Seder tonight, with everything—everything just right. *(He drops wine on boy's face, then vanishes behind curtain, which is lowered and which closes the whole scene, leaving Jacob alone.)*

JACOB *(awakes with a start, feels drop of wine still on his face and murmurs)*: It's true it's true! He was so kind and gentle. *(He looks around and notices the pail.)* Hello, pail, you, too, here? Did you also see the angels and Elijah? Ooh! that was some dream! My, I'm sorry I awoke so soon. I might have had the Seder and everything. Who knows? Dreams make everything possible.

(Sobbing is heard from a distance. Voice becomes clearer. Jacob looks around and sees little girl approaching.)

JACOB: Hello! What's the matter, little girl? Did Elijah send you?

SYLVIA *(weeping louder than ever)*: I want my mamma.

JACOB: Oh! so do I.

SYLVIA *(stops crying)*: Why, are you losted, too?

JACOB: I'm not exactly losted, but I, too, want my mamma.

SYLVIA: Where's your mamma?

JACOB: In heaven. Where's yours?

SYLVIA: My mamma is at home; but I can't find my way. I followed an organ-grinder and I got losted, and I'm so tired. *(She seats herself on the ground and stops crying.)* But I want my mamma.

JACOB: Where do you live?

SYLVIA *(in a squeakly voice)*: 119 West 112th Street, New York, America, U.S.A.

JACOB *(smiling)*: Oh! that's easy. You see, we re *in* New York, America, U.S.A.; all we need is 119 West 112th Street. I'll take you home.

SYLVIA: But you'll have to carry me, 'cause I'm awfully tired.

JACOB *(bending low to make it possible for Sylvia to jump on)*: Sure! here goes; get on my back.

SYLVIA *(climbing on Jacob's back)*: I like you. You're a nice boy. I wish I had a brother. *(Coquettishly.)* You wanna be my brother?

JACOB: You want me to be your brother? Well, I'll consider that. Come! let's go.

(Shlomo, a street urchin, comes along, shuffling his feet. He appears half-witted, although at times he shows that he has some sense.)

SHLOMO: Hello! What's this *(pointing to the pail)*, what's the row? Who's she, what ye doing?

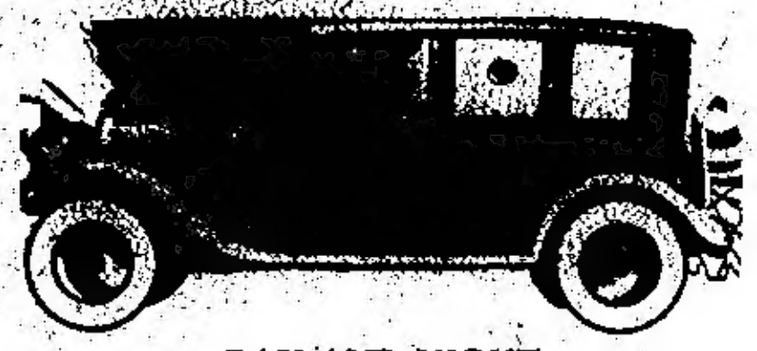
JACOB: Of course, Shlomo, you don't expect me to answer *all* those questions, do you?

SHLOMO *(notices smoke coming from the pail)*: Ooh! Smoke! What's the smoke for? Who put the smoke in there?

SYLVIA: Who's that boy, Jacob?

JACOB: Oh, let me introduce you. This is Shlomo. And you never even told me your name. Now, get down and introduce yourself.

SYLVIA *(jumps off)*: I'm Sylvia Radin, 7 years old. Who are you?



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JACOB: Sitting on a boy's back and not knowing who he is! I'm shocked! Well, I'm Jacob. My last name isn't very important. I hardly remember it. Everybody calls me Jacob. And I'm 12 years old, and this, as I said before, is Shlomo, a very nice boy, but he certainly can ask questions.

SHLOMO (*pouting*): I never ask questions. Why do you say I ask questions? Why didn't you tell her how old I am? Why didn't you tell her my second name?

JACOB: Come, Sylvia, or he'll ask a thousand more.

SHLOMO: Where you going?

SYLVIA: I'm going home. I want to go home.

SHLOMO: What do you want to go home for?

JACOB: She can't answer that; it's too hard. Well, good-bye, Shlomo.

SHLOMO: I m going too, with you.

SYLVIA: Sure, come on, we have lots of room. Besides, we have no boys in our family and I like you, you're funny.

SHLOMO: Sure, I'm funny. Everybody thinks so. I wonder why?

(*Sylvia jumps on Jacob's back. Shlomo takes pail. They walk off.*)

SCENE II.

(*Living room in Mrs. Radin's house. Sophie is trying to study her lessons. Jennie is lying on a couch, singing the mah nish-ta-noh between bites into a large apple.*

SOPHIE: Jen, can't you stop that awful noise. I'm trying to do my home-work.

JENNIE: Noise? Noise? I'm singing, and you call it noise. (*Resumes singing in a much louder voice.*)

SOPHIE: I wish you had gone out to look for Sylvia, instead of allowing mother to go.

JENNIE (*getting up angrily*): Well, I like that! What about you? You're older. Besides, mother asked you to go.

SOPHIE: Well, I wanted to go.

JENNIE (*interrupting*): But I notice that you didn't. I have to learn those awful Kashes. It's horrid when there are no boys in the family. Why couldn't you have been born a boy, then you would have had to learn them? (*Jumps around the room singing the four questions wildly.*)

SOPHIE (*threateningly*): Wait until mother comes home. I'll tell her you disturbed my work.

JENNIE: Pooh! Work! Three examples take you all morning! Well, don't worry, I'll find plenty to tell mother about when she gets back. You called my singing "noise" and you said—er—you said I was a bad singer, and——

(*A knock is heard.*)

SOPHIE: Open the door, Jennie.

JENNIE: Why don't you open the door?

(*The knock is repeated.*)

SOPHIE: I'm busy.

JENNIE: All right, I'll go. But just wait until mother comes, I'll tell her this also.

(*Jennie opens the door. An old man's voice is heard, asking admission.*)

OLD MAN: May I come in and rest a while? I'm very tired.

JENNIE: Please wait; I'll ask my big sister. (*She calls out from the door.*) Sophie! An old man wants to come in and rest. May I let him in?

SOPHIE: Of course, let him in.

(*An old man with a snow-white beard, dressed in a long, black coat, enters the room with the aid of a stick. He totters towards a chair. This old man is the one Jacob met in his dream.*)

OLD MAN: Good afternoon. How nice and cozy this room looks. You must be very happy, living in such a nice place. You know there are so many children that would be glad to have a home like this one. (*He sits down.*)

JENNIE: Well, I'm not happy, I can tell you.

OLD MAN: And why not, pray?

JENNIE (*points to her sister, Sophie*): She's always picking on me.

OLD MAN (*smiling*): And you? I suppose you are not to blame at all?

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JENNIE: Of course not. (*Then anxious to change the subject, she asks*): Will you have something to drink?

OLD MAN: No, thank you. I see you are a kind little girl, after all, only you don't know how to be happy. (*He notices Haggadah in Jennie's hand.*) What have you there?

JENNIE: This? Oh! It's the Haggadah. I'm supposed to learn those four questions. Yes, now that's another thing; why can't I have a brother like other girls have? Then I'd never have to know these Kashes. . . .

OLD MAN: Don't you enjoy saying them?

JENNIE: Of course not. Who would?

OLD MAN: Don't you like the Seder, with the family seated around the table, all looking so happy, everything peaceful? I know a number of children who would give anything to have a Seder, and a mother and father, like you have.

JENNIE: And a sister like mine, too?

OLD MAN: Certainly, she's a very nice girl; so are you; but you're not contented, because you've always had everything you've wanted.

JENNIE: Everything, except a brother. I want a brother very much; then Sophie couldn't scold me, 'cause he'd always take my side, he would.

OLD MAN: Have you any other sisters?

JENNIE: Yes, one more, a little one. Mother is out looking for her now.

OLD MAN: So a little brother would make you happy?

JENNIE: Yes; but mother says we'll never have one.

OLD MAN: Oh, yes you will; just be patient. But you must promise to treat him well and love him, and you must promise to be nicer to your older sister. Will you promise?

JENNIE (*ashamed*): Yes, I will. What a queer old man you are! I don't know why you can make me say and do things that no one else can.

OLD MAN: Well, now I'll be going. I'm rested. I thank you for your kindness. You have a good heart. Good-bye. (*Going over to Sophie, who stopped writing for a minute, and came toward the old man with outstretched hand.*)

SOPHIE: Good-bye, and thank you for speaking to my sister. I hope she keeps her promise.

(*A knock is heard at the door. Enter Sylvia, Jacob, and Shlomo. Sylvia is still on Jacob's back, and Shlomo is carrying pail.*)

JACOB (*catching glimpse of old man*): Oh! that's my Elijah!

OLD MAN (*standing in the doorway*): I'll keep my promise, little boy. Good-bye.

SYLVIA: Hello, Soph. and Jenn. Here's my new brother, Jacob, and my new friend. (*She jumps off Jacob's back.*) This is Jacob. He's promised to be my brother always—always.

SOPHIE: Sylvia! Where were you? Mother has been looking for you all morning. Why, child! Where did you pick up these boys?

SYLVIA: I didn't pick them up. Jacob picked me up and brought me home. I like him, don't you?

JENNIE (*standing in a trance and trying to connect certain thoughts in her mind. She addresses Jacob*): Do you know the old man who just left this house?

JACOB: Yes. I saw him in a dream I had this afternoon. He's Elijah, the prophet. He promised me a Seder. I still don't know whether I'm going to get one.

JENNIE: Oh, I see. He promised you a Seder, and me a brother. I see it quite clearly now.

(*Shlomo, still holding the pail in his hand, walks around the room, looking at everything wonderingly. He tries out every chair in the room.*)

SHLOMO: What's all this about? Who's she (*pointing to Jennie*)? And who's she (*pointing to Sophie*)? And how long am I going to stay here?

JACOB: Shlomo, don't you like to stay here? Isn't this a lovely room?

SHLOMO: I'd like to stay here, I would. Only my mother—she wouldn't let me. I gotta go home. Are you staying here, Jacob?

JACOB: No. Now that Sylvia is safe, I suppose I ought to go.

JENNIE (*rushing forward and catching his sleeve*): No! I should say not; no, you're not going. I think you're the brother that old man promised me. I'm not going to let go of one, once he's here.

JACOB: But your mother?

JENNIE: Oh, she's the dearest lady in the whole world. What about yours?

JACOB: My mother will be very glad, and I know she will smile down on you from heaven.

SOPHIE: Haven't you any parents?

JACOB: No, Miss. They died four years ago.

SHLOMO: Well, I'm goin'; tell 'em all about yourself when I'm gone. Good-bye everybody. I'll come to see you if you invite me.

SYLVIA: I invite you to come tomorrow and play nuts with us.

SHLOMO: Alright, I'll come.

(*Exit Shlomo.*)

JACOB: Are you sure it's all right for me to stay here?

JENNIE: Sure I'm sure. You're one of the family now. I'll explain to mother that you are her new son; only they usually don't come quite so big. Well, it's better; less trouble.

JACOB: Do you have a Seder to-night?

JENNIE: Yes, a real Seder.

JACOB: Then Elijah really kept his promise? I can hardly believe it. I'm afraid it's all a dream.

JENNIE: I'll pinch you, then you'll know that you're awake. (*She really pinches him.*)

JACOB: Oh! it's real—real.

(*Enter Mrs. Radin excitedly, carrying bundles.*)

MRS. RADIN (*noticing Sylvia*): There you are! And I've searched the whole city for you. Where were you?

SYLVIA: Don't scold me, mamma. Look, I brought you a son!

MRS. R. (*looking at Jacob*): Who are you, little boy?

JENNIE: Don't ask him to explain again; he told me all about himself and we adopted him. He has no parents. Elijah the prophet brought him.

MRS. R.: I don't understand.

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JENNIE: Oh, mamma, you know me. I have sense. I thought it over, and have come to the conclusion that he's the right kind of a son to have. He's good-looking and I'm sure he's kind. And now one more thing I must ask him, and if he can say "yes" to that, then he's a *corker*. (*Addresses Jacob.*) Do you know the four Kashes?

JACOB: Every one of them, by heart.

JENNIE (*excitedly*): Hurrah! Three cheers for our new brother—one, two, three—hurrah! And three cheers for sister Sophie!

MRS. R.: Why, Jennie! What happened to you? That's wonderful. I always knew you loved Sophie, only you didn't show it.

JENNIE: I'll tell you all about everything at the Seder to-night, about the old man an' everything. Now please hug Jacob and tell him you'll accept him as a son.

MRS. R.: I certainly will, and I know father will be just as happy as I am. Now hurry, children, we must set the table and get everything ready.

JENNIE (*moving chairs and pretending to be busy, humming in the meantime*): Sophie, don't you *love* my voice now?

SOPHIE: That old man did work wonders with you, sister.

JENNIE: Now, Jacob, let's hear you rehearse the four Kashes before father comes home. I want him to love you.

JACOB (*sits on couch*): Mah-nish-ta-hoh ha-lay-loh ha-zeh— Mi-kol-ha-le-los—o—os——

(*Stage is darkened and scenery changed to original scene in the park. Jacob is seen lying on the bench singing the Mah-nish-ta-noh as in first scene. He wakes with a start. Rubs his eyes.*)

JACOB: Whew, that was some dream! And I almost believed it was true. I told that girl—what was her name—oh, yes—Jennie—that it seemed like a dream, and she pinched me.

(*He hears someone coming.*)

JOE (*panting*): She says—she says—you must come.

JACOB: Say, am I still dreaming? What do you mean?

JOE: No, it's real. I told Mrs. Berg about you and she says I can't come to her Seder unless I bring you. Now you aren't going to stop me from enjoying a Seder to-night, are you?

JACOB: No, of course not. Now I see that Elijah really meant to keep his word. Mrs. Berg is not Mrs. Radin, but what's the difference—A Seder is a Seder.

JOE: Yes, and I know this one is going to be a real nice one. Come on, hurry.

JACOB: So, Elijah kept his promise after all! . . .

(*Both boys leave stage arm in arm.*)

JEWS IN SING SING PRISON CONTRIBUTE $180.75 FOR WAR RELIEF

Ossinig, N.Y. (J. P. A.) Jews in Sing Sing prison have contributed $180.75 for war relief. Seventy-six prisoners, whose only resources are wages of 1½ cents a day, gave $1.00 each.

MILLERAND IN SYMPATHY WITH ZIONISM

London (J. P. A.)—Millerand, president of France, yesterday received in audience Dr. Weitzman, president of the World Zionist Organization, accompanied by Dr. Bernard, brother of the famous French journalist, Bernard Lazarre.

In the course of the interview, Millerand reaffirmed the sympathy of the French government wth Jewish aspirations for a national home. He asked for assurances, however, that the holy places, cherished and revered by the Christian and Moslem world, will not in any wise be disturbed or desecrated, in order not to arouse national antipathies. Weitzman assured the president of the pacific and conciliatory desires of the world Zionists in aiding the tranquilization of Palestine.

Millerand appeared favorably disposed to the participation of French Jewry in Palestine reconstruction. It is expected that Zionist activities will become intensified at the conclusion of the near-east conference.

POLISH COMMANDANT BECOMES A JEW

Breslau-Podolsk (J. P. A.)—A Polish commandant came here to this city, bringing with him his fiancee, a Jewish girl. The "schochet" of the city, with whom they were stopping, learned that the girl contemplated the acceptance of Christianity; he, therefore, brought his influence to bear, and persuaded her to refuse to take such a step. When the commandant was ordered to another city, the girl remained with the "schochet," and insisted that her lover become a Jew. He finally consented to do so and so informed her. The ceremony is to take place in the near future.

POLISH POLICE REFUSES TO APPREHEND MURDERERS

Lemberg (J. P. A.)—In the city of Oshwientchum, several Jews have been brutally murdered during the last two weeks, by bandits who infest the neighborhood of the railway station. The police, however, refuse to seek the murderers, claiming in each instance, that the death was caused by heart-failure. The Jewish population of the city is in despair at this open encouragement by the police of further attacks upon the Jews of this city.

"ZIONISTS PROVOKE POGROM IN PALESTINE," SAYS LONDON "TIMES"

London (J. P. A.)—The London "Times" has again launched forth a bitter attack against the Zionists, stating in its editorial that the extremists among the Zionists are responsible for any possible outbreak of violence in Palestine during the coming Passover days. Spreading everywhere the sensational charge that the Arabs plan to attack the Jewish population, they persist in their policy of smuggling arms into the country, and are continuing the perfection of their so-called corps-of-defense, which they have named "Hagonah." The truth is that the Arabs are guiltless and free from any suspicion. It is only because of the Zionists' policy and preparation, that the Arabs, justly aggrieved at the Zionists' ulterior and ultimate motives, will perhaps take active measures to forestall the Zionist plans.

So speaks the London "Times." This may be interpreted as a sign that the Arabs still contemplate using the nearing Passover days for the purpose of a bloody attack against Jews.

"NO POGROMS IN PALESTINE," DECLARE BRITISH AUTHORITIES

London J. P. A.)—A high official in the colonial office assured your correspondent that there will be no disturbance of the peace during the "holy days." He said, in a very positive manner:

"No pogroms will take place this year. The government is well aware of the danger, and is amply prepared to meet all eventualities. All necessary precautions have been taken to punish severely every one who disturbs the peace and security of the community."

JEWISH CHILDREN ARRESTED AND BEATEN

Lemberg (J. P. A.)—The Polish police in Berezne broke into the meeting room of the local chapter of the national youths' organization, "The Young Watchmen," while a lecture on Jewish history was being delivered, and arrested the 74 members present—36 boys and 38 girls. After they were kept in confinement for a whole day, they were flogged with whips and sent home. The managing directors of the local were detained, and are to face charges of criminal sedition.

4—Features—4

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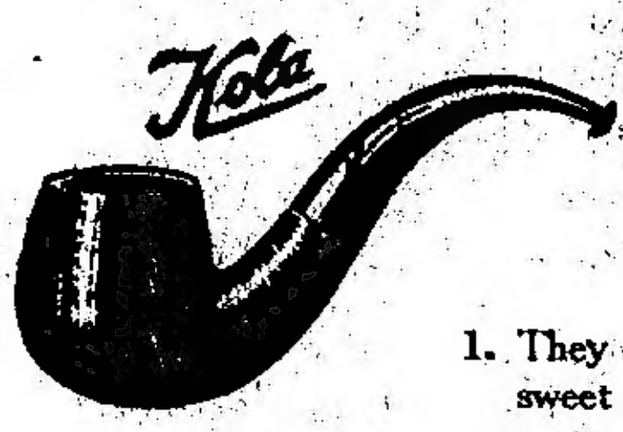

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MONTREAL

'Course it may be only a rumor, but 'tis being said of "Raisel" that she may have been about to have been going to "bob" here, after all!

We went to a tea yesterday. It was a beautiful tea, with little cakes, and cinnamon toast and the kind of French pastry that stays pasted. But—we didn't have a good time! You see, we were sandwiched in among the intelligentsia; on our right was a man who spoke French (no, he didn't have to; he just seemed to want to. Queer, eh?) and on our left was one who told us jokes in Hebrew. We don't understand Hebrew but we giggled obligingly after every three or four pauses; and prayerfully hoped that we were laughing in the right place. But we had gone through the whole sad rigmarole of public school, high school, college and telephone French, and so, the gentleman from Paree was a sore temptation. We fell! We discoursed on matters of which we knew nothing in a manner that surprised even us—all in a French that is peculiarly our own. We quoted a verse or two that we'd seen on a Valentine. We even managed to work in the last words of the heroine in a French play we saw week before last. We were really quite pleased with ourselves. He of the Hebrew had long since ceased rehearsing after-dinner spasms. Small wonder! We are not conceited, but we really feel that our French is more than a match for anybody's Hebrew.

To get back to the Frenchman, he was plainly impressed. He followed us with a fine gleam in his eye as we rolled on towards our peroration, trilling our "r's" as "it is being done." But, ere we reached the third dash before the final semi-colon, disaster overtook us. A maid paused beside us with a tray of dainties. We hesitated one-eighteenth of one second over a chocolate eclair, chose a macaroon, and—and—were lost! We simply could not remember where we were at. Not one solitary thought would we think in French. Not one single phrase could we manage. We blushed, we gulped, we even prayed for a French word, any kind of a word! We don't say our prayers were unnoticed on high, but we guess we didn't understand the answer. For out of the past, straight from the dim days of written school exercises came a whole long sentence. We did our best to work it into the conversation, and though we failed, we failed nobly. We defy anybody on a clear, sunny afternoon, whilst having tea with a more or less utter stranger, to inquire in a conventionally semi-bored, semi-interested, semi-demi-bored-and-interested voice, "Tell me, has your old godmother of the brown eyes, still got that mauve silk umbrella with the black handle of wood?"

Do we have to tell you about the Spring Art Exhibition? Well, if we must, we must! Portraits—stacks of 'em, with chrome-yellow wrinkles, burnt sienna whiskers and periwinkle eyelashes; studies, with backgrounds that put the cabinet of Dr. Calligari to shame; sketches that are the net result of 1 canvas, 1 a mood, and half a dozen layers of paint. (P.S. Art is long, and time, etc.)

The closing meeting of the Young People's Assembly of the Spanish and Portuguese Synagog was held on the evening of April 10, at Victoria Hall. The program included a one-act comedy, "Rooms to Let," under the direction of Mr. Jess Ginsberg. Among those taking part in the playlet were Misses L. Levitsky, J. Erdrich, A. Kramer, M. Amdur and Messrs. H. Schwartz, P. Bernstein and H. Simond. Musical selections by Mr. Gerald Fels and a characteristic dance by Miss Helene Agel brought this particularly interesting program to a close. The reception committee for the evening was composed of Mr. and Mrs. I. S. Goldstein and Dr. and Mrs. A. B. Illievitz.

Mrs. B. Goldenberg, Mrs. M. Slabotsky, Mrs. L. Adler, Mrs. H. Coplin, Mrs. M. Kaufman, Mrs. J. Cohen and Mrs. J. Merson were largely responsible for the successful bridge and five hundred given by the Sisterhood of the B'nai Jacob Synagog at the Venetian Gardens.

In April two things happen. We don't mean the showers (that should, but don't bring bargains in umbrellas); what we are referring to are: Item One, that Montrealers go hunting all along the lake shore for summer cottages. Item Two, that the Young People's Societies are holding the final meetings of the year.

The Young People's Society of the B'nai Jacob is most certainly planning to "Say it with music—beautiful Music," with Miss Vera Guilanoff at the piano, Mr. Howard Winess, xylophonist; Miss Elizabeth Hartz, vocalist, Mr. Eli Marcovitch, violinist, and selections by Prof. Couture's Quartette. Miss Esther Hertz will give a reading at this final meeting on April 10.

Time was when through alleys and by-ways, the voice of the "old clo'es" man was heard calling, calling. But times have changed. Mrs. Joseph Kellert, who is in charge of the Old Clothes Shop at the Baron de Hirsch Institute, would have you call her at Plateau 3130, to tell her just when to send for your bundles.

Bundles are quite the thing these days anyway! The Brotherhood and Sisterhood of Temple Emanu-El have united in organizing a "Bundle Day" for the benefit of the Montreal Ex-Fighting Men's Association. It is expected that the entire Jewish Community will respond heartily to this effort to provide these men with old clothes and shoes that are decent enough to enable them to make a respectable appearance in their search for work.

At the first meeting of the Westmount Junior Hadassah which was held at the home of Mrs. M. A. Brown, Mr. Laz. Phillips gave a most interesting talk on the hopes and aspirations of Zionism, touching on its development and its struggles to gain recognition over the many obstacles that beset it.

The North End Chapter of Hadassah held their annual elections recently. The following were elected as officers: President, Mrs. Herzig; first vice president, Mrs. Matthews; second vice-president, Mrs. Marcus; secretary, Mrs. Bernard; treasurer, Mrs. Saffran; chairman membership committee, Mrs. J. Garber; treasurer of Keren Hayesod, Mrs. Herman and Mrs. Potachian; recording secretary, Miss Landes; chairman of sewing committee, Mrs. Ringel; membership committee, Mrs. Yates and Mrs. Garmaise; entertainment committee, Mrs. Godjinsky. This chapter will be at home to all members and friends on the evening of April 17, at the home of Mrs. Potaching, 2273 Waverley Street.

The second meeting of the Westmount Junior Hadassah was held last week at the home of Mrs. Leon Levine. About 25 ladies were present. Dr. A. O. Freedman, who has recently returned from Palestine delivered a most interesting address.

GOTTHEIL—MOSCOVITCH — Mr. and Mrs. Moscovitch announce the engagement of their eldest daughter, Jennie, to Normand Gottheil, son of Mrs. E. Gottheil.

LITTNER—KERT—Mr. and Mrs. I. Kert announce the engagement of their daughter, Margaret, to Mr. Nathan Littner, of Montreal.

The Misses Bertha and Bessie Echenberg, Tupper Street, are spending the Passover holidays with their parents in Sherbrooke.

Concluded on page 17

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Graft on Ellis Island; Immigrants Fleeced

New York (J. P. A.)—An investigation by Government officials, begun many months ago, into stories of graft on Ellis Island, resulted yesterday in the indictment by the Federal Grand Jury of five persons on charges of conspiring to defraud the Government, altering official records, accepting bribes and unlawfully admitting aliens. Four of the defendants were formerly immigration inspectors, who resigned during the investigation. They are William Alexander, John Donovon, William Leonard and Jeremiah Fitzgerald. The other defendant is Tobias Levy, a barber.

A member of the conspiracy would circulate among immigrants and among their friends and recite tales of the cruel hardships visited upon those detained at the island, and of the difficulty of getting permission to land unless through outside help. This help was promised at various rates, depending largely upon the ability of those approached to pay. So far as learned, the charges rarely exceeded $50 a head and frequently dropped to a much lower figure. Mr. Selig said that a liner with a big list of steerage passengers sometimes netted as much as $1,500.

Where there was some valid objection to the release of an alien, an agent of the gang would procure his freedom by having his name stricken from the alien list and give the detained immigrant a stamped landing ticket. Mr. Selig told of one immigrant who was suffering from a contagious disease of the eyes. He had been rejected. The name of this person was erased from the list, and the name of his wife substituted. She was examined, instead of her husband, and pronounced fit to land.

Mr. Selig said that the Government was in possession of information that indicated that the conspiracy involved employees of steamship companies, Federal officials, and several private citizens. Further indictments are expected. Punishment for the offenses charged, is imprisonment for from two years to ten.

JEW BAITING PRESS FINED 20,000 MARKS

Berlin (J. P. A.)—The Deutsche Zeitung, notorious because of its avowed Antisemitic policy, has been fined 20,000 marks by a local court, because of its libel upon Wirth, the German chancellor, accusing him of having made some concession to Jewish financiers, at a much lower figure than their actual value.

This example of the court's severity, it is hoped, will have a salutary effect upon the Jew-baiting organs which had always been reckless in their assertions.

BAKER'S STRIKE IN JAFFA ENDED

Jaffa (J. P. A.)—The strike of the Jewish bakers in this city has been finally settled. It only lasted three days. The local social welfare and community workers intervened, and as the result of their efforts, the strike has been settled. By the terms of the agreement, the striking workers will work 60 hours a week, which is a reduction of their working hours, as well as receive an increase in their wages.

CHOLERA RAGES; WEDDING IN CEMETERY

Riga (J. P. A.)—In Kannieke, the province of Podolia, an epidemic of cholera broke out, being particularly widespread among the refugees. To combat this menace the Jews of the city resorted to the famous expedient and remedy, that of uniting two orphans in the bonds of wedlock, and to celebrate the same on the grounds of the cemetery.

On the day of the wedding the entire city declared a holiday. At the ceremony there were present the entire Jewish population, the chief commissars of the Soviets and many of the peasants. After the ceremony the wedding supper was given in the synagog, it being enlivened by the solo dancing of the rabbi, accompanied by the chief commissar.

The epidemic, however, continued with undiminished fury. So the Gentiles employed their remedy, that of a procession behind the "cross." But even this means did not work. The Jews of the city, confident in the efficacy of their remedy, staged a second orphans' wedding in the cemetery and they finally triumphed! The epidemic has subsided at last.

JEWISH ART THEATER IN MOSCOW

Moscow (J. P. A.)—A special Jewish art theatre, subsidized by the government, is to open here the coming week. A new building has been built for it, having a seating capacity of 420, and equipped with the most modern scenic devices to be found in the theater to-day.

It is to be a repertory theater, opening its season with the presentation of "Uriel Acosta," to be followed by Ash's "God of Vengeance" and the "Great Sin," Maeterlinck's "The Blind," and Verron's "Phillip the Second." In addition to these productions, special evenings will be devoted to memorial celebrations of famous litterateurs, and musical concerts for the lovers of music.

FREEDOM OF THE PRESS IN POLAND—FOR ANTISEMITES

Warsaw (J. P. A., by mail)—A delegation of Jewish merchants visited the Polish Minister of Commerce and transmitted to him the resolutions adopted by the recent Merchants' Congress at Briske, which demanded active measures on the part of the government to curb and suppress the Antisemitic propaganda of hate. In replying to the delegation, the minister assured them of his profound interest in their well-being and the government's desire to help them in every possible way. Suppress the Antisemitic propaganda, however, he could not. For that would be to subvert and violate the sacred principle of "freedom of the press," which the government could not consent to do.

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ACROSS THE BORDER

ZIONISTS APPEAL TO LODGE

Washington (J. P. A.)—A Jewish delegation from Massachusetts, accompanied by Speaker Gillett of the House, called on Senator Henry Cabot Lodge, chairman of the Foreign Relations Committee to-day, and presented the resolution passed unanimously by both Houses of the Massachusetts Legislature on Wednesday, urging "the Government of the United States formally to recognize and approve the yearning desire of the Jewish people for a national home in Palestine, the land of their forefathers."

Senator Lodge assured the delegation he would lend his influence to have the American Government facilitate in every manner possible the definition of the status of Palestine as the Jewish National Home, and declared his sympathy with the Zionist movement, reminding the delegation of the letter he had sent to the Zionist Organization of America in 1919, in which he had said, "I should be glad to see action by the United States in line with the Balfour declaration. I feel that the effort of the Jewish people to establish a national home in Palestine is not only natural, but in all ways to be desired."

The delegation also called on Vice-President Coolidge, former Governor of Massachusetts, to whom it explained its mission in Washington. The Vice-President expressed his sympathy and best wishes for the success of their efforts.

After his reception of the delegation, Senator Lodge had the resolution, as adopted by the Massachusetts Legislature, spread on the minutes of the Senate, and ordered printed in the Congressional Record.

RABBI SILVERMAN WANTS MANDATE

League's Approval Means Law and Peace in Palestine, He Says

New York (J. P. A.)—Speaking yesterday in Temple Emanuel, Fifth Avenue and Forty-third Street, Dr. Joseph Silverman discussed the Zionist movement and the delay in the ratification of the Palestine mandate, warmly defending the rights and claims of the Jews upon Palestine as against claims put forth by an Arab delegation which has visited London, which efforts he termed "a pernicious propaganda designed to block ratification."

The fate of Palestine, Dr. Silverman said, would be declared on April 25, when the League of Nations meeting at Geneva will pass final judgment upon the British mandate over that country. Because of the delay, he said, an opportunity had been given to Antisemites to bring propaganda to bear against the granting of the British mandate.

"April 25 is therefore an important date in the development of Palestinian restoration, and it is ardently hoped by Jews the world over that there will be no delay in the League's approval of the British mandate," he said. "As soon as the League of Nations puts the seal of approval on the mandate, law and peace will prevail in Palestine, and the Jews will then be enabled to proceed with their work to rehabilitate their historic national homeland."

Raoul de Gounsburg, director of the opera at Monte Carlo, recently produced "The Song of Songs," with Yvonne Gall as the Sulamite Queen and M. Anseau as King Solomon. The music of "The Song of Songs," the director claims to have uncovered in an ancient Hebraic book found in a village of Tartar Russia.

Jacob Ben Ami has temporarily left the English stage and is at present appearing in Chicago in the Yiddish version of "The Idle Inn."

ATTACK ON BIBLE IN SCHOOL IS BANNED

New York (J. P. A.)—Joseph Lewis, of 1400 Broadway, who is defined by the New York telephone book as a "jobber," arraigned the school authorities for narrow-mindedness yesterday, on the ground that they had prevented him from delivering at Washington Irving High School on Tuesday night, his lecture, "The Bible, the Nemesis of Mankind," which is an argument that the Bible has retarded the moral and intellectual development of the human race by more than a thousand years.

"If free speech is to be attacked in this fashion," said Mr. Lewis, "it is hard to tell what will happen. It is so much the worse, inasmuch as William Jennings Bryan, one of the worst blights on the intellectual development of the country, has been permitted to speak.

"My discussion of the Bible was intended to show that the old mythologies of pagan times did not interfere with the freedom of the intellect; that the general appearance of the Bible put an end to the free use of the mind practically until the time of Voltaire, and that the great scientific progress since then has been due to the escape of the Christian nations from the tyranny of the literal interpretation of the Bible, and that the persecuting spirit has been due to taking the Bible literally.

"I consider it a great injustice that lectures along this line should be forbidden in the public schools, where religion is supposed to have no part. I am president of the New York Society of Freethinkers, which has organized chiefly to combat religion in the public schools, and our society will take this matter up."

Eugene C. Gibney, director of the extension activities of the Department of Education, said that he had not banned the lecture, but that no application had been made for permission to hold it.

"It is the policy of the department to forbid discourses on religion in the schools," said Mr. Gibney.

JOS. SCHILDKRAUT TO WED

New York (J. P. A.)—The engagement of Joseph Schildkraut, who is leading man in "Lilliom," now playing at the Forty-fourth Street Theatre, and Miss Elsie Bartlett Porter was announced yesterday by her parents, Mr. and Mrs. Madison Russel Porter, of 36 Gramercy Park. The wedding is expected to take place at the end of Mr Schildkraut's engagement in "Lilliom," and the couple will then sail for Europe.

Miss Porter is herself an actress, and among the plays in which she has more recently appeared, are "Blind Youth," "Please Get Married," "Three Live Ghosts," and "Scrambled Wives." She was educated in France and studied originally to appear in Opera.

Mr. Schildkraut is a son of Rudolf Schildkraut, who is prominent as an actor in German and Yiddish. He first appeared in "The Wanderer," in Berlin, and later acted "Hamlet," and "Richard III" in Vienna.

FAVOR PALESTINE FOR JEWS

Boston (J. P. A.)—A petition favoring the claims of the Jewish people to Palestine as a national homeland, was presented to the Joint Rules Committee of the legislature to-day by Representative Coleman Silbert of Boston. It was signed by Dr. Charles W. Eliott, president emeritus of Harvard University, Attorney-General J. Weston Allen, and others.

"We join," the petition set forth, "in urging our country to champion once more the cause of the small nation seeking to regain its home."

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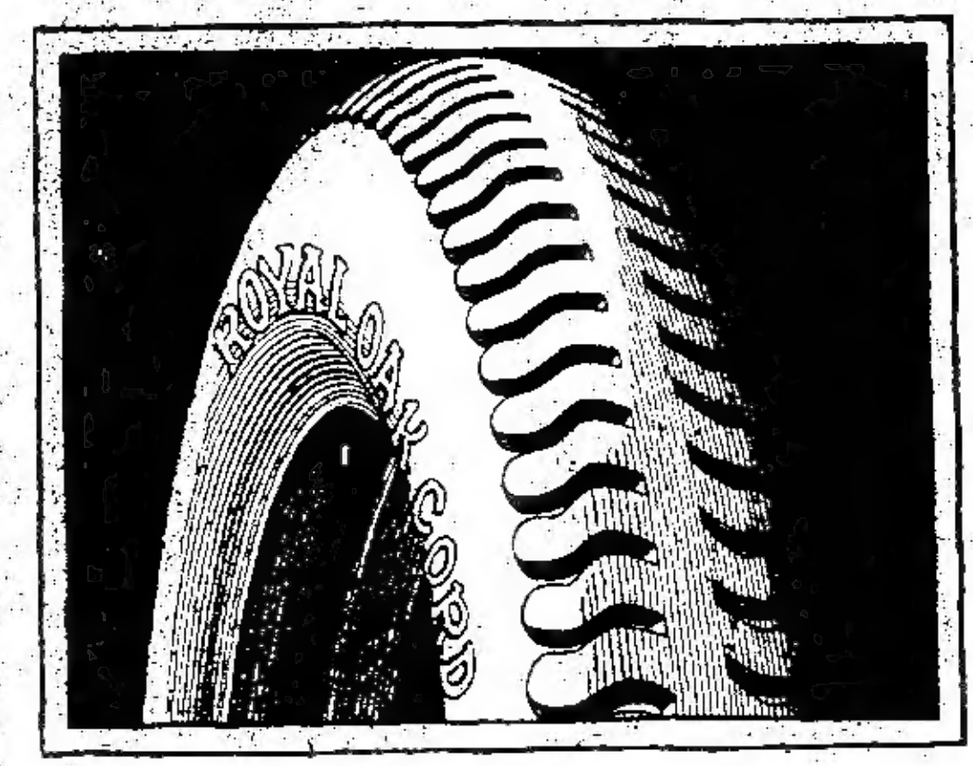

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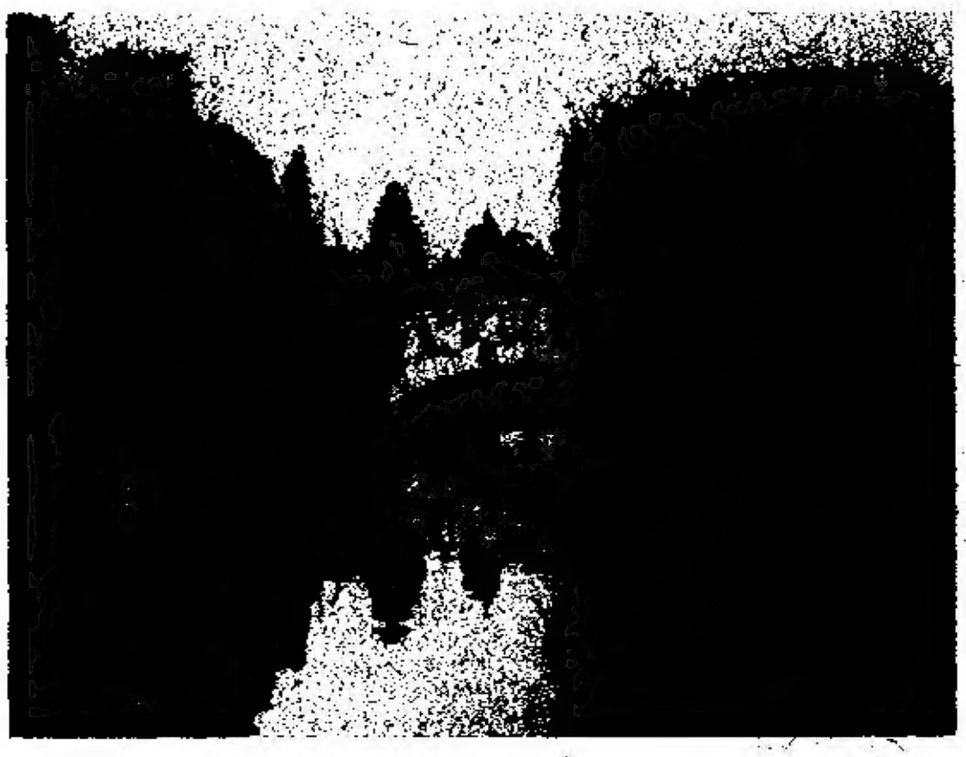
How Much of Canada Have You Seen?

BY NAOMI

Have you walked beneath the giant, century-old trees in Stanley Park, Vancouver; cruised up through the fiords and inlets of the north Pacific Coast; followed the old Cariboo trail, that path of the early seekers for gold; ridden across the broad, open prairies; stood at the foot of some sublime mountain, verdure-clad, snow-capped and cloud-enwrapped, or dreamed by the side of a still emerald lake set in the heart of the northern Rockies? If you have not, then you have not seen Canada, and you cannot realize her immensity, her variety of scenery, her natural wealth and her future greatness as a nation. You know not the romance and the beauty that is hidden in every nook and corner of this vast Dominion. There still lies in store for you the joy of adventure, the thrilling experience of the modern Nomad who starts out with the steel caravan to cross the continent and to get acquainted with his own country, to visit her cities, to cruise her waters, climb her mountains and ride across her vast golden prairies.

NIPIGON RIVER



BEACON HILL PARK, VICTORIA, B.C.

When the opportunity comes to turn Nomad, and to take to the winding trails, the traveller will find that there is no more comfortable, commodious, or safe steel caravan to travel in than that of the Canadian National Railways, which is owned by the people of Canada and whose highways of travel lead through the choicest parts of the country.

Leaving Vancouver, that splendid western metropolis and great seaport on the shore of the Pacific, to travel eastward through the Dominion, the Nomad has a choice of two routes. If rolling waters and stiff sea breezes call to him, he may take the eight hundred mile cruise up the north Pacific to Prince Rupert, through that laybrinth of waterways which resembles so closely the famous fiords of Norway that it has been aptly called the Norway of America. Then at Prince Rupert, the far northern terminus on the Pacific, which is the great center of the halibut and salmon fishing industry, and is admirably situated on Kaien Island, with the distant snow-clad mountains of Alaska ever in view, the steel caravan waits. From here the trail follows along the Skeena River, one of the most prolific salmon streams in the world; then winds by the side of Bulkley River, amid scenery of a rare type, until at last the sublime mountain kingdom of Mount Robson Park is entered.

The other route lies up the Valley of the Fraser River, that great waterway which was discovered by Simon Fraser in 1808, and which is the largest river in British Columbia, whose basin lies entirely in the province. Here is to be found some exceptionally fine scenery and numbers of quaint little mining towns, many of which were founded during the famous romantic gold rush of 1868, when thousands of prospectors and fortune seekers rushed up the Cariboo trail to the new diggings, along the Fraser. At Lytton the line strikes into the Thompson Canyon, running along a rocky ledge above the swirling foaming waters that are hemmed in a narrow rocky passage, and from here on until this line joins the northern route at Red Pass Junction, the scenery continues to grow in ruggedness and grandeur.

From Mount Robson station, the traveller obtains an excellent view of Mount Robson, that majestic, awe-inspiring mountain, flanked with mighty glaciers and glistening snowfields, that rises 13,069 feet above sea level, and towers hundreds of feet above the surrounding peaks. If however, he would learn to know the mountains in their various moods, he may stop off here and spend some time at Mount Robson Camp, where he will find a pony and guide ready to take him to the very foot of the great mountain, the trail leading up through the Valley of a Thousand Falls.

On and on, among the glittering domes, through the flowering valleys, and by the side of shimmering green lakelets, the caravan winds into Jasper National Park, which embraces 4,000 square miles of some of the most majestic mountain scenery in the world, set apart by the Dominion Government as a vast sanctuary for wild life and a playground for humans.

From Jasper, the chief town in the Park, the view looking up the Athabasca Valley is one of untold grandeur and beauty. There is the broad, green valley, through which the Athabasca winds and twists and turns, rushing with wild laughter on its northward journey while on either side rise hundreds of snow-crowned peaks, sometimes shimmering like opals in the clear sunlight and sometimes lost to view among the fleecy, low-hanging white clouds. There are the Maligne Mountains, Mount Edith Cavell, towering to a height of 11,033 feet, Mount Hardisty, Mount Chevern and many another sublime mountain. At Jasper guides, ponies and outfits may be procured and delightful journeys made over the mountain trails to various points of interest.

If the caravan leaves Jasper and the mountains at night it will arrive in the city of Edmonton in time for the Nomads to breakfast there, and if it leaves early in the morning it will arrive there before dusk. Edmonton, the capital of the Province of Alberta, is admirably situated on the North Saskatchewan River, has very wide streets and well-built public buildings. It has a population of 66,000, and is the wholesale, industrial, financial and educational center for central and northern Alberta. While here the Nomad may spend many pleasant hours in the MacDonald Hotel, that stands like a beautiful chateau overlooking the river, and is the center of the social life of the city.

MT. ROBSON, Elevation 13,069 ft.

From Edmonton the steel trail leads mile after mile across the great undulating prairies, with their waving fields of grain, and passes through the chief cities and towns of Alberta, Saskatchewan and Manitoba, arriving at Winnipeg, the great middle west metropolis, after a day and a half's journey. Here in the third largest city in the Dominion, with its broad streets, excellent shops, theaters, hotels, fine legislative buildings and numerous parks and clubs, the Nomad can spend many interesting days in sight-seeing. The Fort Garry Hotel, which stands on the site of the old Fort Garry, is well worth a visit even though the Nomad may not sojourn there, and as Winnipeg is America's greatest primary grain center, visitors should try to go through one of the large grain elevators and the Winnipeg Grain Exchange.

From Winnipeg the route of that luxurious car-van called The Continental Limited, leads straight through the great spruce and fir forests of the new north of Ontario, past dozens of flourishing lumber mills and numbers of pulp and paper plants to Montreal, the commercial metropolis of the Dominion. Strange it seems that one may attend a meeting in Winnipeg on Saturday afternoon and arrive in Montreal, over 1,300 miles away, in time to spend Tuesday evening with friends. Yet this is what modern methods of travel have made possible.

An alternate route lies through Lake of the Woods district and the Quetico Provincial Park, a vast virgin forest reserve, thousands of square miles in extent, and embracing hundreds of lakes and rivers, set apart by the Provincial Government as a fish and game and a recreational retreat for man. Here there is excellent fishing in practically unfished waters, and it makes

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The Unexpected Guest at the Seder

By Annette Kohn

In an apartment in a Haarlem flat, lived a family named Laboff, consisting of husband and wife, a daughter Esther of eighteen, a boy of sixteen and a little golden-haired girl, Miriam, of five.

The Laboffs had come from Russia many years ago, Miriam having been born here.

In an apartment opposite their's, lived a family named Lisher, husband and wife, a little three-year-old boy and the husband's brother, a young man about twenty-six or seven, tall and good looking.

Both the Lishers were employed by a large Gentile manufacturing company downtown, who had their factory in Hoboken; young Lisher, working in the Hoboken factory came home rather late in the evenings.

The Laboffs were orthodox, observant Jews, as were nearly all the other tenants in that house.

The families in the house were almost all on friendly terms with each other, and discussed each other's affairs quite freely.

The only family from whom they kept apart was the Lisher family.

Lisher himself was of a pronounced Jewish type, but his wife would have been recognized anywhere as hailing by birth or descent from Ireland. Young Lisher was of no distinctive racial type in appearance.

But quite apart from Mrs. Lisher's appearance, the tenants in the house got the family history from a neighboring butcher's wife, who came from the same Russian village the Lishers did.

The history was simple. The two Lisher boys had come from Russia, about fourteen years ago; their father was a Rabbi and lived with a married daughter in his native village, the sons here contributing generously to their support.

Lisher had met his wife in the office where they were both employed, she as a bookkeeper, and had married her, she retaining her faith, and he concerning himself about none.

He and his brother had always chummed together, and had gradually drifted away from their religion so that neither of them ever thought much about it, or about religion at all.

Young Lisher had formed one acquaintance in that house; in fact, he had established an intimacy with little Miriam Laboff.

One evening in the early winter after a rather heavy snow fall, little Miriam was playing on the sidewalk with other children, when her hat blew off and landed in a snow-bank; the child followed it, but the snow being higher than she had counted upon, held her fast; young Lisher reached the house rather earlier than usual that evening, and appeared at the psychological moment for little Miriam and incidentally for himself.

He rescued the hat, and then little Miriam; he put the hat on her head, dusted her shoes with his handkerchief, then took the child in his arms and carried her up to her apartment, knocking at her door to have it opened for her. She thanked him very prettily, gave him a sweet little smile and then he passed over to his own apartment.

After that the child used to watch for him when he came home in the evenings, and occcasionally Sunday afternoons. They exchanged a few words and in time quite a strong liking sprang up between the child and Lisher. She had always heard the family called "Lisher" and knew no other name for him, though she told him her name was Miriam

Our story really opens on Passover eve, while the Laboff family were giving the Seder Service with Laboff's sister and husband as guests.

It was to be little Miriam's first appearance at a Seder. She had watched her mother with a deep interest laying out the Seder table. Her father had tried in a general way to explain as much of the passover story as he thought she could understand.

He had told her that she could take part in the "Seder Party," as she called it, that night. He explained to her particularly about Elijah's cup of wine (he called it "Lisha"), and that she could open the door and invite him in to drink his wine when the time came.

They were all seated at the table, had finished dinner, and had arrived at that part of the service where the door was to be opened for the Prophet's spiritual entrance.

Miriam, on tiptoe with excitement, and having of course gotten the story a little confused in her brain, was asked by her father to open the door so "Lisha" could come in and drink his wine.

The child went to the door, the others absorbed in their Hagadah's. At that moment young Lisher came out from his apartment. The child

Continued on page IV

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ROSA RAISA, DRAMATIC SOPRANO

Mme. Rosa Raisa is one of the youngest, as well as one of the most brilliant, in the long succession of Jewish artists who, on both the operatic and dramatic stage, have given glory to their race. True to her race's proverbial breadth of sympathy and vision, she has made all art her province, and is equally at home in the songs of Russian, German, Italian, French, or English composers, while in Yiddish music she has a field in which she is unrivalled. Speaking all these languages fluently, she adds that peculiarly Jewish quality of sympathy which enables her to penetrate into the soul of each of them.

In the realm of opera, Mme. Raisa has of course won her greatest triumphs in the works of Italian composers, as it was to Italy she fled, a refugee from the horrible pogroms of her native Russia, and it was Italy who trained her for the operatic stage, Italy who gave her, alike, her debut and her first triumphs.

Mme. Raisa's real name is Raitza Burtstein, and she is a native of Byalestock, Russia, where her father was a wealthy contractor as well as an orthodox Jew and an authority on the Talmud. She made her operatic debut in Parma, under the baton of Cleofonte Campanini on December 6, 1913, in Verdi's "Oberto," and almost immediately took her place in the front rank of Italy's dramatic sopranos. From there her fame spread to the other European countries and to South America, in all of which she sang with enormous success. Her American triumphs, with the Chicago Opera organization, then followed.

The coming of a singer of the type of Mme. Rosa Raisa is, in these days of small things, an event of peculiar significance. In opera, no less than in the theatre, the ingenue seems, alas, supreme, and more than one New York critic has followed the lead of Mr. W. J. Henderson, of the "Herald" in lamenting the passing of the "grand style" from the lyric stage. Then, suddenly comes along an artist like Mme. Raisa, and these critics give vent to a delighted sigh of relief. The "grand style" isn't gone, after all, and though the older queens of song—the Pattis, the Nordicas, the Lehmanns—may have passed, youth steps into their place with as vital a message as was theirs.

Though Mme. Raisa is a Russian, she is operatically an Italian artist; while, in the field of the song recital, she is distinctly an internationalist. Speaking with the utmost fluency, Russian, Italian, French, English, German and Yiddish, she is equally at home in the songs of the composers of each of these nationalities. An accomplished musician, a woman well versed in history and literature, and the possessor of a voice which, for beauty combined with power, the present generation hasn't equalled, her ability as a concert artist is on a par with her ability in opera.

Two of Mme. Raisa's more recent triumphs it will be well to recall, because in each of them she accomplished what was, apparently, the impossible. These were two performances of Bellini's "Norma," and Puccini's "Suor Angelica." Since the departure of Lilli Lehmann, critics had almost universally insisted that no singer existed capable of sustaining the title role of the former opera, a role which requires a singer possessed of a voice of tremendous power, combined with the flexibility of a mistress of coloratura. Singer after singer had attempted to cope with the part, and disaster had always followed. Mme. Raisa tried it, and critics, both in Chicago and New York, denominated it a triumph.

Henry T. Fink, "Evening Post," wrote the following:

"Who is the greatest opera singer of the day, next to Enrico Caruso? There can be only one answer to this question: Rosa Raisa is her name. Last night she electrified a crowded audience, giving the most glorious, the most thrilling exhibition of vocal art heard in New York from any woman singer in two decades. Rosa Raisa has no rivals. She stands alone. No other singer of our day could do 'Norma' half as well as she did it last night."

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DR. WEIZMAN CLUB

A special meeting of the Dr. Weizman Zionist Club was held in the Zionist Institute on Sunday, April 9. Quite a volume of business was finished, and a number of new members enrolled. Officers were elected for the new term. I. Anstcher was re-elected as president, Mrs. Celia Fradis as Vice-President. M. Rosin, treasurer, I. Abrams, recording secretary; and Mr. Shaffer as financial secretary. The meeting was concluded with a successful dance.

Next meeting will be held on Sunday, April 16. A debate will take place on the subject, "Do Clothes Make the Man?" The principal debaters will be: for the affirmative, S. Hertzman; negative, M. Dancyger. The Club is open for new members. A series of entertainments will be held in the club-rooms for the members and guests.

The Saturday Night Dances, which are still popular at the "Y," will continue throughout the month of April. Those who attend the dances, appreciate the fact that they are not forced to go to public dance halls. All are welcome.

THE PRICES RISING

Rumor has it that the labor unrest and general dissatisfaction in India, the largest tea-producing country in the world, have made production so expensive and hazardous that a general rise in prices may be expected in the near future. The estimated consumption this year will be much larger than the crop available.

"Y" MINSTRELS

The "Y" Minstrels gave a special performance for the patients at the Christie Street Hospital, Saturday afternoon, which was greatly enjoyed by all.

Owing to the lack of accommodations, especially those of an up-to-date hotel, many tourists now visiting in Palestine will not stop to visit the many historical places of interest centering in and about this city, nor to admire the scenic beauty of this vicinity. In the very near future however, there is to be opened on Mt. Carmel a large and modern Jewish hotel, which will not only be a good business investment but will also be a blessing to the community.

Members of the New York City Police Department contributed $4,527 towards the Jewish War Relief campaign.

Head of Federation Emphasizes Needs of Philanthropies

For the purpose of placing before the Jews of Toronto the exact situation with regard to the Federation of Jewish Philanthropies, Mr. S. Kaufman, executive director of that organization, was interviewed by the CANADIAN JEWISH REVIEW this week. Mr. Kaufman stated the case in anticipation of a meeting of representative Jews to be held April 23, at 2.30 p.m., at the Primrose Club.

What the Federation must determine at this future meeting is whether or not $100,000 can be raised to insure a reorganization and the employment of enough trained workers to carry on its work. The nature and importance of this work as will be presented by Mr. Kaufman, is given in brief in this article for the enlightenment of the community at large.

"The most important work we have to do is that concerned with family welfare," said Mr. Kaufman to a REVIEW reporter. "At present we can just take care of 35 per cent. of the needy by giving actual relief. Actual relief is urgent, but not all we should do. When it comes to personal service and rehabilitation of the needy family, we can do absolutely nothing because we have neither the means nor the trained workers. Mere alms-giving without preventive measures is disastrous, and tends to make the family more dependent than ever."

As an example, Mr. Kaufman gave the case of the breadwinner who contracts consumption and is being treated under the same roof and conditions as his family lives. Nothing is being done to determine the condition of health of wife and children, and they are likely to become further charges in the future when the father has died because of lack of proper care.

"Practically nothing is being done for the sick among the poor especially among the immigrants," said Mr. Kaufman. "We need a medical department to work with our hospitals and dispensaries. We must have two Yiddish-speaking trained nurses to go into the homes of the poor who are sick and advise them what to do under certain conditions, as much acts of prevention as of cure. We require workers of such sociological training as will enable them to co-operate intelligently with existing agencies, such as the Mothers' Allowance Commission. We receive about $30,000 yearly from this agency and must have able trained workers, acquainted with the best modern methods of social service to work with the representatives of such organizations in certain kinds of cases."

Mr. Kaufman spoke of the problem of caring for neglected children. He said that the community is as responsible for all children suffering from neglect due to ignorance or ill-health of parents as it is responsible for orphans. Present facilities, according to the director who has made a complete survey of the situation, are entirely inadequate for handling the problem of Toronto's neglected children, with the result that ill-health and delinquency have a fertile field in which to spread.

"We have no desire to underestimate the great good that has been done in the past by the Federation for Toronto's poor, sick and needy. Splendid work has been done by organizations of willing workers and by self-sacrificing volunteers, but the time has come when the problems facing the Federation are so great and so numerous that there must be a complete reorganization. We have greater responsibilities to shoulder as the community grows, or we can go on accomplishing only a small part of the duties with which we are faced. The next meeting will decide whether we are able to raise $100,000 and that amount of money will decide whether the Federation is to be or not to be."

MAIL BOX

To the members of the
Federation of Jewish Philanthropies:

At the annual meeting of the Federation of the Jewish Philanthropies, held at the Men of England Synagog, Sunday, March 26, a resolution was passed to call a special meeting of all the members for the purpose of having Mr. Kaufman, the executive director, read his report, and to give the subscribers the opportunity of asking questions and of discussing the various problems presented by him.

Mr. Kaufman, in his report, will endeavor to show how to solve the many burning questions which confront our community in our philanthropic endeavor.

The subscribers and friends of the Federation are urgently requested to attend this meeting, which will be held at the Zionist Institute, Sunday, April 16, at 8.00 p.m. sharp.

Prominent speakers will address the meeting, and an opportunity will be given to those present to ask questions concerning the work of the Federation.

Yours sincerely,
E. PULLAN,
Ex-President.
BARNETT R. BRICKNER,
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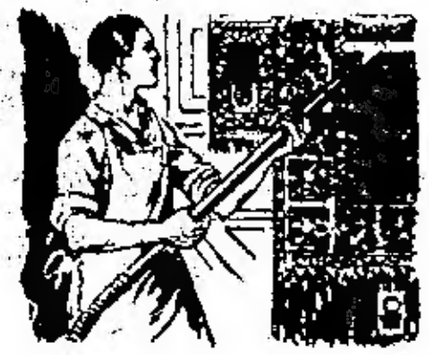

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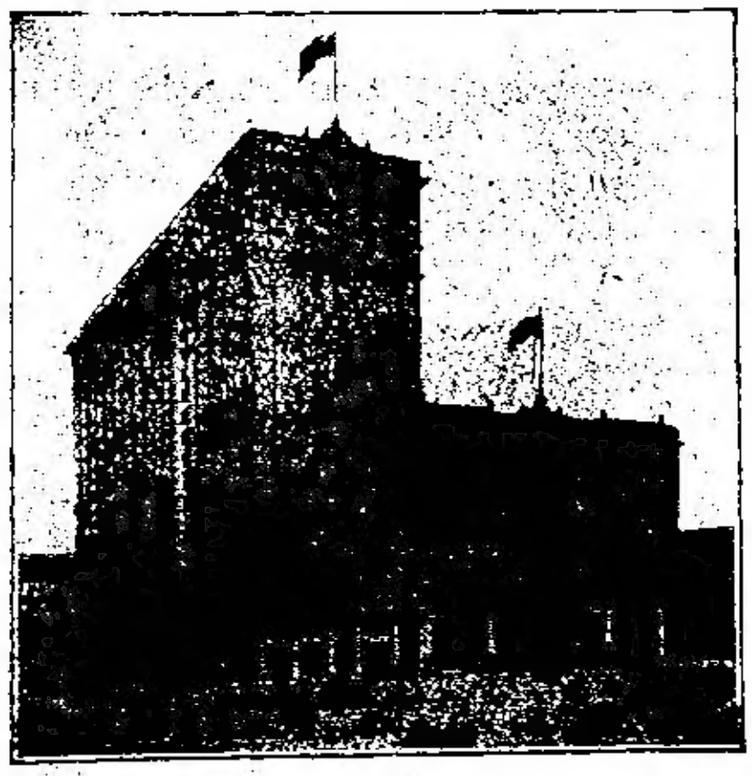

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The Unexpected Guest at the Seder

Continued from page I

went up to him with glowing cheeks, and said in a low excited tone, "Oh Lisher, Lisher, my father wants you right away, come in, come in," and taking the men by the hand, drew him into the room before he realized what she was doing or what was wanted of him. The child closed the door behind him.

For a moment the young man was speechless, for he instantly grasped what was going on before him, though he had not thought of the ceremony in over fourteen years, much less witnessed it.

The Laboffs were utterly surprised as he was, but as they were engaged in the obvious, they recovered themselves first.

Little Miriam came to the rescue of all, saying, "Come Lisher, drink your wine. There it is in the middle of the table."

The sister of the host was the first to regain the equinamity and accept the awkward situation trying to put the unexpected guest who made no attempt to withdraw, at his ease, by rising and drawing another chair between herself and little Miriam and motioning to her brother as she did so. Laboff then said very cordially, "Won't you sit down with us? We will be glad if you will."

Many emotions were overwhelming the newcomer, to prevent clear thinking, so he simply did as he was bidden, and when he was seated, little Miriam huddled closely to him, putting one hand on his, and with the fingers of the other, passing along the lines of her Hagadah, which she pushed to one side to share with him, asking him, "Can you read it?" as she looked up at him. He nodded an affirmative. She volunteered, "I can't yet; I am too little." Immediately the family began their interrupted service, as if nothing had occurred, except that Miriam blurted out, "Oh, good Lisher, you haven't drinked your wine yet." But Esther had already arisen and placed a cup of wine before the stranger and the aunt said, "He will drink out of his cup by and by."

Lisher kept his eye on his book and apparently became absorbed in it.

When the cup was lifted to the old, old prayer, "Next year in Jerusalem," as they intoned it, he pressed little Miriam's hand, so she let forth a little "ouch," but did not withdraw it. And when they drank after a little scarcely noted situation, he put his lips to his cup for a drop.

Then the singing began. When they sang the "El B'nai" in Yiddish, after having sung it in Hebrew, he lost his self-control and tears trickled down his cheeks.

Miriam leaned over and asked: "Don't you like that pretty song?"

"Yes," he whispered in her ear, "it is because I like it so much." Not understanding, the child said no more.

As soon as the service was over, Mrs. Laboff got up and took her child, now with drowsy eyelids, in her arms, and carried her off to bed.

Then the guest rose quietly, and smiling, and Miriam's aunt went over to her host and asked: "May I shake hands with you and thank you for your hospitality?"

Laboff rose and put out his hand, saying cordially, "You must come again, and soon." Then Lisher bowed to the rest of the company, saying, "Thank you all very much," and withdrew.

The family were all so deeply moved by the strange occurrence that they said very little about it after the guests withdrew. His emotion had impressed them all greatly.

When Lisher had closed the door of the apartment, instead of going to his own, he went slowly downstairs and to a telegraph office and sent this telegram to his brother's wife:

"Am detained on business—staying at the Central hotel to night—will be home at noon to-morrow."

Lisher did go straight to the hotel from the telegraph office. But he never went to bed that night.

He paced his room for hours—then he looked out into the starry night. Finally he sat down in an arm chair and gave himself up to reverie.

He was home in the Russian village again with his parents. He saw and heard his father, the Rabbi, reading the service. He remembered the last Seder Service at home, immediately after his Bar Mitzvah, when he felt so proud to take part in it as a legal Israelite. He remembered the prayer book his mother (who had died shortly after) had put in his bag when he left home, believing he would need and use it. He felt again his father's hands on his head, in the old Hebrew blessing the morning he, with his brother, had left home to seek fortune in the new land, where he had quite measurable success.

Then he looked back on his own heedless drifting, his ready acceptance of his brother's marriage and of the faith, his other neglect thereafter of all things Jewish, and then he refused to think any more.

He went out, strolled into a park in the early morning and walked for hours. At noon he returned home, many thoughts and resolutions going with him.

The following Sunday he called on the Laboffs and asked for a private talk with Laboff. Laboff suggested a walk in the park together.

Lisher told his companion briefly of his history, of the effect the Seder in his home had had upon him—of his determination to again affiliate himself with Jews and Judaism and asked permission to call at his home occasionally, which was cordially extended.

All through that summer and next winter Lisher was a constant visitor at the Laboff home. Miriam could scarcely retain her joy and adopted him as her playmate.

Lisher was greatly attracted to Esther, who was a stenographer in an office not far from his own place of employment, and he frequently called for her and they went home together.

Reuben, her brother, introduced him to the "Y. M. H. A." and Esther occasionally took him with her to a

Continued on page IX

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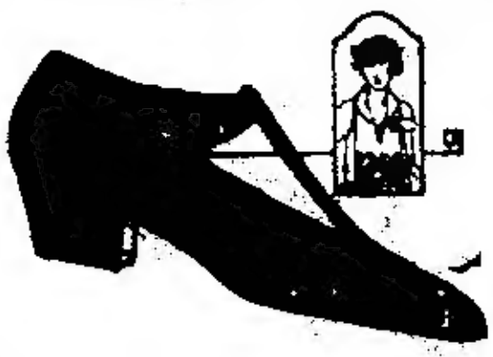

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(Near Ossington)

PERSONAL MENTION

All Society items and other local notes should be communicated to the office of the Review by 5 o'clock each Tuesday afternoon in order to appear in the current week's issue. Wedding and engagement announcements will not be printed unless they bear the telephone number of the sender. Telephones Adelaide 7628-7629.

Miss A. Robinson, who is teaching in Chatham, Ont., is spending the holidays with her sister, Mrs. B. Cohen, Blythewood Road.

Mrs. J. Youngheart, of Montreal, is the guest of Mr. and Mrs. William Goldstein, St. George Street.

Miss M. S. Samuel, who has been spending the winter in Pau, France, will return home the middle of June.

Mrs. J. J. Greenberg, Wright Avenue, will leave Monday to spend a month in New York and Atlantic City.

Mr. and Mrs. Harry Clavir and children, have left to spend the holiday week with Mrs. Clavir's parents, Mr. and Mrs. Fried, North Bay.

Mrs. J. Levinsky, Park Side Drive, will spend the Passover week with her parents in New York.

Mr. A. Levy, St. Clair Avenue West, spent a few days in Boston and New York.

Mrs. H. Orenstein, of Niagara Falls, is expected in the city for the Passover holidays, which she will spend with her mother, Mrs. R. Goldstein, Markham Street.

Mr. S. M. Hansher, Wells Hill Avenue, returned home last week, after spending three weeks in Montreal.

Mrs. B. Cohen, Blythewood Road, entertained Saturday evening at dinner, in honor of Mr. and Mrs. Arthur Hart, who were recently married.

Dr. and Mrs. S. Moss, of Windsor, Ont., spent the week-end in the city, visiting Mrs. Moss's parents, Mr. and Mrs. Smookler.

Mr. Percy Shulman, Indian Grove, is visiting in Quebec, where he joined Mrs. Shulman, over Passover.

Misses Fannie and Belle Schwartz, Palmerston Boulevard, spent a few days in Buffalo last week.

The weekly meeting of the Judah girls was held at the home of Miss Sylvia Feinsod, Palmerston Boulevard, Monday evening. After all business was discussed, Mrs. Margoshes kindly honored the members with a very interesting talk. Refreshments were served. Assisting Miss Feinsod were Misses Gussie Weiner, Kate Nurick, Jean Narofsky, and Queenie Cohen.

Mr. and Mrs. Maxwell Goldstein, of Montreal, Mr. and Mrs. Corngold, Mr. and Miss Glick, of Utica, and Mr. and Mrs. Lazarus, of Brantford, arrived last week to attend the Bernstein-Goldstein wedding, and after spending a few days in the city, returned home.

Mr. S. Lubelsky, Russel Hill Road, has returned, after spending nine weeks in Europe.

Mrs. A. Levy and Miss Leola, St. Clair Avenue West, have returned from New York, where they attended the wedding of Miss Belle Levy, daughter of Mr. and Mrs. David Levy, to Mr. L. Pollack.

Misses Belle and Lillian Scher, Palmerston Boulevard, spent a few days in Buffalo.

Mrs. Samuel Mendelson, Indian Road, is visiting in Scranton, Pa., over the Passover holidays.

Mr. A. Frumkin, of New York, was a guest at the King Edward Hotel last week.

The Apollo Assembly Parlors was en fete Thursday, when the Deborah Chapter of Hadassah held their first social, a jolly event. The patrons and patronesses of the evening were Mr. and Mrs. David Dunkelman and Mr. and Mrs. A. Ellenson. Novelty balloons and umbrellas strung across the room, were later showered. The illumination and community dances gave an air of mirth to the dance. Miss Sara Lieberman won the ladies' dance prize and Mr. Harold Kaplan the gentlemen's prize. Mr. Lou Krugel, who was with a company at the Pantages Theatre, delighted the guests with his singing. Among those present were the Misses Rose and Violet Finkle, Dr. Samuel Model, Miss Eva Ellenson, Mr. and Mrs. G. Moss, Miss Annette Levy, Mr. Joseph Ross, Miss Lillian Papernick, Mr. Ben Garfield, Miss Alice Ellenson, Mr. Mark Markus, Miss Rivka Levi, Miss Sadie Griesman, Mr. Harold Kaplan, Miss Helena Rotstein, Mr. Joe Greenberg, Miss Ray Goldblatt, Mr. Murray Wilson, Miss Eva Goldstein, Mr. Charles Foster, Miss Sara Lieberman, Dr. Julius Lavine, Miss Edythe Eirnbaum, Mr. and Mrs. Charles Pomer, Miss Nellie Cohen, Mr. Benjamin Fox, Miss Eva Kurtz, Mr. Samuel Freedlander, Miss Pearl Goldstein, Mr. Louis Suclif, Mr. Moe Zacks, Miss Dolly Fishkin, Mr. J. Landsberg, Miss Beck Dunkelman, Mr. Dave Shulman, Dr. Benjamin Cohen, Miss Frances Wilson, Mr. Harrison Lehrer, Miss N. Soskin, Mr. Karl Shaine, Miss Pearl Levy, Mr. Saul Kane, Miss Belle Wienthrope, Mr. Max Fox, Miss Bessie Heller, Dr. H. Davidson, Miss Elizabeth Wladowsky, Mr. Ben Clavir, Miss Minnie Wladowsky, Mr. Edmund Creed, Miss Fay Rosen, Mr. Saul Eisen, Miss Adele Rothbart, Mr. Harry Finkle, Miss Gertrude Davidson, Mr. P. Sulkowitz, Mr. and Mrs. D. Fineberg, Miss Ray Wladowsky, Mr. Wolfe Isaacson, Miss Fannie Bomza, Mr. Morris Papernick, Miss Ray Herman, Mr. I. Rothbart, Mr. H. Harris, Mr. and Mrs. Rosenfield, Mr William Prager, Miss Sylvia Singer, Mr. Harry Simonsky,

Spring and Summer

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Miss Fanny Pinarsky, Mr. Shea, Miss Halpern, of Oshawa, Mr. Glass, Miss Sophie Cohen, Mr. Leo Bloom, Miss Nettie Wintrope, and Mr. and Mrs. H. Papernick.

Miss Beatrice Cooper who is attending Ann Arbor University, is spending her vacation with her parents, Mr. and Mrs. I. Cooper, Madison Avenue. Miss Mabel August, of Detroit, is also a guest.

Mr. and Mrs. B. Joseph, Hilton Avenue, left to spend the holiday week.

Mr. and Mrs. B. Raz, Church Street, will spend the Passover week-end in Rochester and Mrs. Raz will go on to Cincinnati, where she will spend several months.

Mr. and Mrs. W. Rosenthal, Mr. and Mrs. Rochmaker, and Miss Brown were visiting Mr. and Mrs. B. Beube, Hamilton.

Mr. and Mrs. A. Levin and children, Beverley Street, are spending the holidays at the Riverside, Mount Clemens.

Mr. and Mrs. M. Beube, Hamilton, is visiting Mrs. Beube's mother, Mrs. D. Stein, Queen Street West, over the Passover week.

Mr. Charles S. Lubelsky, of New York City, is visiting his mother, 248 Simcoe Street. Mr. Lubinsky will remain here for several weeks, after which he will return to New York to resume his practice of law.

Miss Hattie Ironstone, of Sudbury, is visiting her cousin, Miss Rose Eisenstein.

Miss Minnie Smith, St. George Street, has returned after spending two months in New York, visiting Mrs. Jack Goldman, the Misses Bachrack, and other friends.

Mr. and Mrs. Samuel Factor have returned from their wedding trip to New York and Atlantic City.

Mrs. S. Merker gave a farewell reception at the Selby Hotel Wednesday last.

Miss Ray Cohen, Palmerston Boulevard, entertained Sunday evening.

Mr. Fogle, Ottawa, was a guest at the King Edward Hotel last week.

Mrs. I. Sugarman and Miss Flossie Sugarman, Ottawa, have left for their home.

Miss Selma Davis, Rusholme Park Crescent, is visiting her relatives, Mr. and Mrs. H. Abrams, St. Louis, for the holiday week.

Miss Bertha Palter, Grace Street, accompanied by her sister, Mrs. Bloom, of Hamilton, is visiting in New York for the Passover holidays.

Mr. and Mrs. Huchman, of New York City, who are touring Canada, were the guests of Mr. and Mrs. Greenberg, Wallace Avenue, while en route for Montreal.

Mr and Mrs. J. Wiener, Spadina Road, entertained the Pi Lambda Phi Fraternity on Staurday evening at the Primrose Club, at a dinner and dance in honor of their son's birthday.

Mrs. William Sugarman, of Edmonton, Alta., is the guest of her sister, Mrs. H. Levetus, Wells Street.

Mr. and Mrs. F. L. Kahn, Vermont Apartments, have returned from a visit to Atlantic City.

Judge George A. Newman, of Worcester, Mass., and Mr. Charles Hartman, of New York City, while guests in the city, were entertained at the Primrose Club Tuesday by Messrs. N. Phillips and A. Levy.

Miss Bertha Palter, Grace Street, gave a party Saturday evening to fifty friends in honor of her sister Tillie's engagement to Mr. Louis Rosing, of Buffalo. Among the out-of-town guests were Mrs. J. Rosing, Dr. Jarowitz, Mr. George Markus, of Buffalo, Miss Ida Krinsky, New York, Mr. and Mrs. Harry Bloom, Hamilton, Mr. Morris Rosing, Buffalo, and Miss Esther Tick, Hamilton.

Mrs. Morris I. Griesman wishes to thank the Mount Sinai Lodge and her many friends for flowers, etc., received during her illness.

Mr. J. Bochner has returned from Europe, and will spend the Passover holidays with his parents.

Mr. and Mrs. M. Gardatein and family, of Transley, formerly of West Toronto, are spending the Passover holidays the guests of Mrs. R. Bardenstein, Dundas Street West.

Mr. and Mrs. Joseph Shulman, Gladstone Avenue, are spending the Passover holidays in Ottawa, with Mrs. Shulman's parents, Mr. and Mrs. A. Dworkin.

Mr. and Mrs. Hyman Novick, of New York City, were the guests of Mr. and Mrs. Charles Pomer, 2581 Dundas Street West.

Mr. Theodore M. Sterling, of Jackson, Mich., is visiting his mother, Mrs. Sterling, over the Passover holidays.

Mrs. Robert Cohen, of Windsor (nee Bessie Perlman), is visiting her parents over the holiday week.

Miss Betty Bochner, Markham Street, who is in training at the Hudson City Hospital, New York, is spending her vacation in the city with her parents, Mr. and Mrs. N. Bochner.

The name Mr. and Mrs. A. Ranner, in last week's issue should be Mr. and Mrs. A. Kanner, of Galt, Ont.

Classified Advertising

WANTED—Young man for popular communal institution, to take charge of office. Applicants must have personality as well as some business office experience, and show initiative and energy to make good on job. Apply by letter only, stating qualifications and salary expected, to A. B. Bennett, 2782 Dundas St., Toronto.

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" No. 117	$335.00	$325.00	Cambridge Period	$500.00	$475.00
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Haddie, kippers, ciscoes
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CONGREGATIONAL

HOLY BLOSSOM HEBREW CONGREGATION, BOND STREET

The Passover services will be held on the following days: Thursday, April 13, at 10.15 a.m. Subject of the sermon will be "The Song of Spring."

Sabbath morning, April 15, subject of the sermon, "The Valley of Dry Bones."

Concluding Passover service will be on Wednesday, April 19. Subject of the sermon, "The New Exodus."

The confirmation class will meet with Rabbi Brickner Thursday afternoon, April 20, at 4.00 p.m. sharp, in the synagog chambers.

EXHIBITION OF JEWISH CEREMONIAL OBJECTS

At the Holy Blossom Synagog chambers on Wednesday afternoon, April 5, an exhibition of Jewish ceremonial objects was held. On tables were displayed Sabbath candlesticks, Sabbath lamps, Chanukah lamps and kiddush cups. On another table could be found various beautiful chalah covers and matzah covers.

A very striking scene was the Passover table with its silver and old dinner service of over a hundred years, loaned by Mrs. M. Frankel and Mrs. J. Levy. Mrs. H. Miller loaned the lace table cloth. The walls were covered with beautiful pictures of old Jewish life, rabbis and Jewish leaders. The tea table was prettily decorated with spring flowers and the refreshments served were all suggestive of some Jewish holiday. The charity boxes also yielded a nice little sum. Mrs. David Dunkelman was general convener while Mrs. J. Heim and Mrs. A. E. Willinsky, collected the articles. Mrs. Wm. Cittes and Mrs. Harris arranged the objects.

CONGREGATION GOEL TZEDEK, UNIVERSITY AVENUE SYNAGOG

Pesach Services

The evening services on Wednesday and Thursday will begin at 6.15 in the University Avenue Synagog, and the morning services at 9 o'clock as usual. Mr. Schatz will conduct the services and will be assisted by the Sunday School Choir singing congregational responses in which all worshippers will join.

Rabbi Siegel will deliver his sermons on both days at 11 o'clock on subjects pertinent to the holiday. On Thursday morning he will speak on "The Two Jews," and will discourse on the well-known peculiarities of the Passover holiday, their meaning and implications. On Friday morning Rabbi Siegel will speak on the subject, "When Children Ask Questions."

Sunday School

On Sunday, April 9, examinations were held in the Goel Tzedek Sunday School for the school term which came to a close on that day. When the marks are known the pupils of highest standing will be rewarded for their good work by a prize from the school. The prizes will be presented publicly at the services on the last day of Passover, Thursday, April 20.

Women's Auxiliary

The monthly meeting of the Women's Auxiliary of the Goel Tzedek Congregation will be held in the Synagog chambers on Monday, April 17, the third day of Chol-Hamoed. A very fine program has been arranged by the committee, including the showing of a series of stereoptican views of life and conditions in modern Palestine, kindly loaned to the Auxiliary by Dr. M. Schwartz. The machine, which will be used has recently been bought by the Auxiliary for our Sunday School.

Y.P.L. Dance

Members of the Y.P.L. and the unaffiliated young people are urged not to forget the first dance of the Y.P.L. to be given on Thursday night, April 20. Get tickets and necessary information from Mr. L. Samuels, chairman of the Social Committee or any official of the League.

"Y" NEWS

Basketball Tourney Gets Under Way at the "Y"

The opening games were played on Thursday evening, April 6, and the three games were closely contested, with the Gorillas, Dinges and All-Stars coming out on top. The Gorillas will play the Dinges in the semi-finals on Tuesday next, April 11, while the All Stars will meet the winners for the championship.

The surprise of the evening was furnished by the Gorillas, who defeated the Pirates 21 to 10. The former team had been conceded no chance of winning. The score at the end of the half was 8 to 7, Pirates leading, and in the last period Sniderman pulled his team ahead by some good shooting. The second game brought together the Dinges and the Braves, the former team winning 18-7, the game being featured by heavy checking on both sides. In the final game, the All-Stars eliminated the Yanks in a foot contest, the score in the first period being 11 all. The second period was marked by strenuous checking, both teams making numerous fouls. The All-Stars finally scored a basket and a foul shot, winning out 14 to 11. Referee, George Lister.

First game: Pirates (10)—Handelman, Shulman (2), Sugar (4), Havelock (4), Bowman. Gorillas (21)—Alexander (4), Litner, Riman, Harson, Goodman, Sniderman (11), Atlin (6).

Second game: Dinges (18)—Wienerman (8), Winkler (4), Bochner (6), Benjamin, Bloom, Simonsky. Braves (7)—Dick, Rubin (2), Schiff (3), Kietser, Phillips, Ziededberg (2).

Third game: All-Stars (14)—Feldt, Fox (4), Ginsberg (2), Sugar (2), Benger (4), Moscow (2). Yanks (11)—Hyman (2), Kirmosky (2), Collins (5), Sher, Muscovitz (2).

Second Annual Concert

The Young Hebrew Women's Choral Society's second annual concert will be given under the auspices of the Y.M. & Y.W.H.A. at Masonic Temple, Yonge and Davenport, on May 22, at 8.15 o'clock.

All those who had the pleasure of hearing the concert given by this choral society, known then as the "Y" Choir, will look forward with anticipation to their second effort. Keep the date in mind.

Special Passover Meeting

A special Passover meeting will be held at the "Y" assembly rooms, 7 Brunswick Avenue, Sunday, April 16, at 8 o'clock. Rabbi Julius Siegel, of University Avenue Synagog, will speak, his subject being "Passover." There will be a musical program, and Mr. Irwin, of Harbord Collegiate Institute, will present the Irwin prizes to the winners of the essay contest, which was held at the "Y," March 5. Mr. E. F. Singer will occupy the chair.

HOLY BLOSSOM vs. 60TH TROOP

In a fast and exciting basketball game, played at the Hebrew "Y," Sunday evening, April 9, Holy Blossom Sunday School defeated 60th Scout Troop 9 to 6. Mehr, Singer, and M. Beder were best for the winners, and Weil and Cohen starred for the losers.

The teams were: Holy Blossom—Forwards, Mehr (7), Singer; center, M. Beder (2); defence, Hy Greenberg, A. Beder; sub, Shalof. 60th Troop—Forwards, Feeder (1), Greenberg; center, Weil (3); defence, Cohen (2), Fisher; sub, Babin.

POLITICAL PRISONERS GO ON HUNGER STRIKE: GAIN THEIR DEMANDS

Warsaw (J. P. A.)—The political prisoners in the prisons of this city, declared a hunger strike, which lasted ten days, until they were promised that their demands would be complied with. Their demands were for an immediate and speedy trial for all, and for permission to take their daily exercise, in the prison yards, together with the other prisoners.

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SAMMY WILLIAMS
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—IN—

"PENROD"

More laughs than there are freckles on Wesley Barry's Face

ALLEN DOWNTOWN

CHARLIE CHAPLIN

IN

"PAY DAY"

His latest super comedy, also

"How to Grow Thin"

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"Beauties Worth"

NEXT WEEK REGENT

CONTINUOUS NOON TO 11 P.M.

LOEW'S YONGE ST.

Week of April 17th

RICHARD BARTHELMESS

in "TOL'ABLE DAVID"

A Thrilling Story of Mountain Life

with

5 BIG VAUDEVILLE ACTS 5

MISS ETHEL M. GOLDSTEIN, whose marriage to Mr. L. Bernstein, took place on April 6th.—Photograph by J. Kennedy.

MARRIAGES

Bernstein—Goldstein

The marriage took place yesterday afternoon at 277 St. George Street, of Ethel Goldstein, younger daughter of Mr. and Mrs. William Goldstein, and Isidore Bernstein, son of Mr. and Mrs. M. Bernstein, Rabbi Brickner officiating. The bride, who was given away by her father, looked charming in a white crepe meteor dress, covered with pearls. Her tulle veil was caught with orange blossoms, and she carried a bouquet of pink roses. The ribbon-bearers were Miss Doris and Miss Alice Samuel, Miss Norma Knight and Master John Samuel. Mrs. Harry Samuel was matron of honor, and Miss Marie Bernstein was bridesmaid. Mr. Edward Bernstein acted as best man. After the ceremony, Mrs. Goldstein, mother of the bride, wearing a black moire crepe de chine embroidered in steel beads, and Mrs. Bernstein, in black crepe de chine, received the guests. Later the bride and groom left for a trip to Pinehurst, and on their return they will live in Toronto.

OBITUARY

Died suddenly at her home, 270 Markham Street, on Friday, April 7, Mrs. Bertha Friedman, beloved wife of Arthur Friedman, aged 67 years. She is survived by her husband, one daughter, Mrs. S. Lubelsky, and two sons, Sam and Jack Friedman.

SHEA'S THEATRE
BEGINNING MONDAY

EDDIE LEONARD
In "The Minstrel's Delight"
William Brack and 7 Eccentric Artists
F. Davis & Adele Darnell offer "Birdseed"
Paul Gordon & Ame Rica
CLARA MORTON In a Solo Songologue
Art—HENRY & MOORE—Leah
"Escorts Supplied"
SIGNOR FRISCOE, Phonograph Artist
SHEA'S PICTORIAL REVIEW
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Present "A Dramatic Cartoon"

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MATINEE, APRIL 17th

JACK WYATT'S LADS and LASSIES
LEON and COMPANY
"The Wonder Workers"
MENNETTI and SIDELLI
Offering a Comedy "Fun in a Cabaret"
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Artistic Designers of Songs and Comedy
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Announcement

THE OIL MAZOLA MANUFACTURED BY THE CANADA STARCH COMPANY IS UNDER MY INSPECTION. IT IS *"KOSHER"* AND MAY BE USED BY ALL JEWS.

(*Signed*) RABBI J. L. GRAUBERT,
TORONTO

Dated in the month of "Heshwan"

BORN

Mr. and Mrs. Samuel Tugendhaft, 86 University Avenue, announce the birth of a son, Sunday, April 9.

At the Private Patients' Pavilion, Toronto General Hospital, on Friday, April 7, to Mr. and Mrs. Harry Roher, Shaw Street, a son.

ENGAGEMENTS

Mr. and Mrs. H. Lunenfeld, Galt, announce the engagement of their second daughter, Ida Schechter, to Mr. Leonard Soskin, only son of Mr. and Mrs. M. Soskin, Toronto, wedding to take place in June.

Mr. and Mrs. S. Palter announce the engagement of their second daughter, Tillie, to Mr. Louis Rosing, youngest son of Mr. and Mrs. J. Rosing, of Buffalo, N.Y.

THEATRE

LOEW'S YONGE ST. THEATRE

While Richard Barthelmess and his supporting company were in the Virginia mountains filming "Tol'able David," which is being shown with a remarkably fine vaudeville bill at Loew's Yonge Street Theatre next week, all lived the parts they portray on the screen, appearing in their make-up at all times. One day the sheriff received a warning that three very tough mountaineers were coming to town and that they had plenty of moonshine, so that the local authorities should be prepared for trouble. The sheriff was alert and when he saw Walter P. Lewis, Ernest Torrance and Ralph Yeardsley walking up the street, he approached them and said:

"Youall can stay here just as long as youall behave yourselves. But youall will get in trouble the minute youall start anything. Remember that."

Explanations followed and the sheriff bought the ice cream. While so engaged they looked out of the window and saw the three men the sheriff had been warned about.

"Well, youall would make a mighty fine sextette," was the sheriff's comment.

BECOMES A CHRISTIAN TO STEAL

Wilna (J. P. A.)—A Jewish young man came to a priest in one of the neighboring villages, and asked to be converted into the Christian faith. Overjoyed at this new prospect of an unusual communicant, the priest took the young man into his home, instructed him in the fundamental tenets of the Christian faith, and baptized him into the fellowship of the Christian church.

A few days later, this new-born babe in the Christian faith disappeared, there disappearing, at the same time, a large sum of money and jewelry, which had been kept in the priest's home. A note left by the young man, read as follows: "Father: A good, pious Christian—so you spoke of me—is the man who looted you."

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The Unexpected Guest at the Seder

Continued from page IV

dance or entertainment at the "Y. W. H. A."

Esther was a very good-looking, bright, and attractive girl.

Lisher told his brother of the Passover incident and his determination to become a Jew again, a real one! A little to his astonishment, his brother congratulated him heartily upon it.

Rosh Ha Shanah morning, he went to synagog with the Laboffs.

A month before the following Passover he became engaged to Esther. In pleading with her father for an immediate marriage, he said, "I would like to sit at your Seder table again, but not as an involuntary and unexpected guest, but as your son."

WOMEN IN AUSTRALIA AID UKRAINIAN ORPHANS

Brisbane (J. P. A.)—The Jewish women of this country have organized for the special purpose of sewing and knitting clothes for the unfortunate war and pogrom orphans of Ukraine. Great enthusiasm for this work is shown by all, and much practical help is expected from the new organization.

JEWISH SCHOOL OF DRAMA IN MOSCOW

Moscow (J. P. A.)—The "Jewish Cultural League" is maintaining a special dramatic school in Petrograd, expending thereon 5,000,000 foubles monthly.

In Moscow, there exists another Jewish dramatic school, supported by the government, and forming a section of the "school of the drama for the Russian theater." The well-known artist, Raffalsky, is at the head of the Jewish section.

JEWISH SOLDIERS ACCUSED OF TREASON

Warsaw (J. P. A.)—Joseph Berger and Abraham Mittelstadt, two Jewish soldiers in the Polish army, were tried before a general court-martial, held at Brisk, on the charges of espionage and treason. After conviction, they were sentenced to be shot, and sentence has been fully carried out. Awaiting trial on these same charges, are the civilians, Meyer and Chayim Bosensohn, and Leon Lieberman.

According to the indictment, a number of secret Polish military documents were found hidden in a broken-down shack on the outskirts of Brisk. The theory of the prosecution is that the condemned Jewish soldiers stole these documents and gave them to the accused civilians, who secreted them, awaiting the arrival of the Bolshevist messenger. Jewish public welfare workers in Warsaw are hoping to succeed in unmasking the entire conspiracy, which has made these Jews innocent victims of their malice and venom. The necessary steps are being taken to insure an adequate defense for the accused at their forthcoming trial.

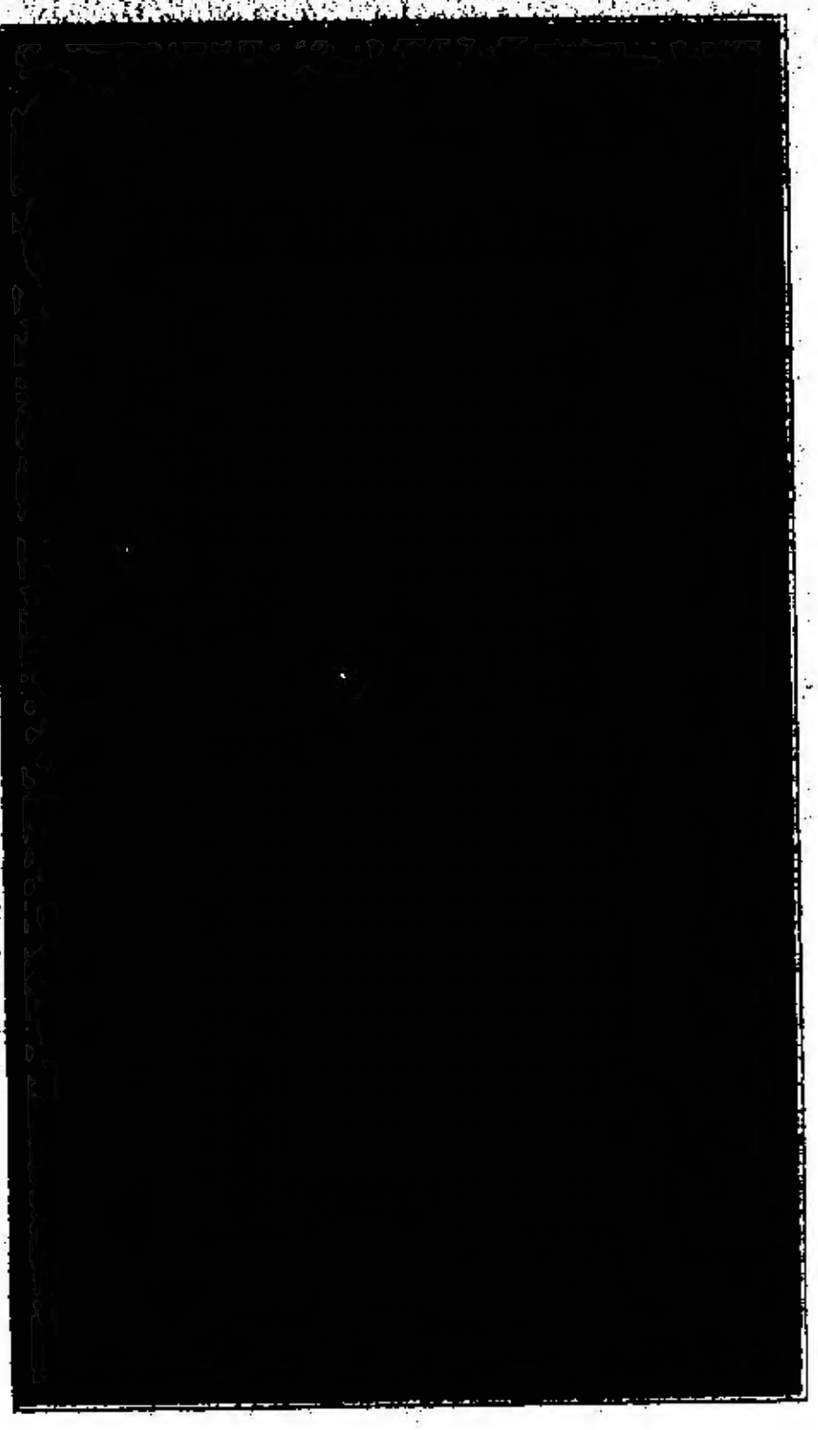
JEWISH WOMEN'S WORLD CONGRESS TO HELP REFUGEES

Vienna (J. P. A.)—The Jewish women of this city have initiated a movement for the convening of a world congress of Jewish women, to create a world organization for the aid of the refugees from the Ukraine and other East-European lands. The well-known social welfare worker, Mrs. Anita Miller, is heading the movement, and it is hoped to have the congress convene next July.

CHILDREN'S ART EXHIBITION IN VILNA

Vilna (J. P. A.)—An art exhibition of a novel character is now being organized and arranged here in Vilna. The pictures to be placed on exhibition will be such pictures and drawings as have been made either by or for the Jewish school children of this city.

Rug Weavers in the Orient. Work of this kind is being done on a large scale in Palestine.



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JEWISH OPTEMETRIST GAINS RECOGNITION

The Jewish community at large, always proud of its representation in scientific and professional fields, will be glad to learn of the acknowledgment accorded one of the best optometrists in the Dominion—a thorough-going expert in eye examination and the correct fitting of eye-glasses—Mr. Edward Bind, R.O., now practicing in this city.

EDWARD BIND

Mr. Bind is secretary of the Optometric Association of Ontario, and Teacher of Practical Optometry in the Central Technical School. For twelve months, he held the position of Secretary of the Toronto Optometrists' Club. While in England, whence Mr. Bind originally came, he spent three and a half years at the Westcliffe Canadian Eye Hospital, Folkstone. Mr. Bind is considered an authority on all eye matters particularly relative to refractive errors and muscular imbalance, and is frequently consulted by optometrists and occulists in the city and elsewhere on important subjects.

Mr. Bind is still a comparatively young man, and credit is due him for gaining recognition through hard work and devotion to study, and keen interest in his profession.

Not so long ago he delivered an important lecture before the Science Club of Trinity College.

ORION CLUB

The carnival held at the club-rooms, was one that will be long remembered by members and friends alike. Full credit for this affair should be given to the social committee, who are Mr. H. Silverman (chairman), Messrs. S. Cohen and P. Gordon (co-workers).

Many novelties were presented and games played.

Many vaudeville acts were run off with the greatest of success, all participating being well known around town. Mike Morrison, with his jazz band, supplied all the jazz necessary.

Mr. A. Nathanson (Phoenix minstrel show) did some popular and high-class clog dances. Mr. "Shorty" Bochinick gave a comedy Buffalo recitation. Mr. H. Friedman (Phoenix minstrel show) supplied some snappy coon songs. Mr. D. Walawitz gave a violin solo. Mr. Fruitman gave a piano solo. Miss Rose Litman gave a Jewish monologue comedy. The headline and the biggest surprise of the evening was the well-known Alpine Quartette, which is composed of Miss T. Budman, Miss B. Bassine, Miss A. Bickle, and Miss D. Greenbaum.

Date of last carnival and dance will be published next week.

HERE AND THERE IN RUSSIAN-JEWISH COLONIES

Riga (J. P. A.)—Prosperity has visited the Jewish colony of Ingiletz, with the result that it has enlarged and extended its social and communal activities. An additional orphanage—the third in the colony—has been opened, with accomodations for 50 children. A much needed institution—a maternity hospital—has been finally established, and a new agricultural school, with an acreage of 100 acres, has been opened, to afford practcial and scientific training to the youth of the colony.

In the colony of Kriewaug, however, the economic conditions are well-nigh intolerable. The colony had been pogromized, and now the returned soldiers find no work or sustenance. Unless immediate aid is extended to this colony, it will disintegrate and cease to be a distinctive colony of Jewish agriculturalists.

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For the Ending of Passover

Owing to long experience in catering to our many Jewish friends and customers we specialize in a large and varied assortment of table delicacies made without lard, the variety of which is too numerous to specify.

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DO YOU KNOW WILLIAM GREENSPOON?

Rabbi Brickner has received a letter from the Grand Rabbin, Israel Y. Niego, Constantinople, dated March 8, enclosing a letter from Mrs. Sophie E. Greenspoon who, having to flee from Odessa during the last War, and as a result of the pogroms, sought refuge in Constantinople. She is in desperate straits and is seeking her brother, William Greenspoon. His address is given by his sister as 50 Lake Front, Kew Beach.

Mr. William Greenspoon left Toronto prior to the War, for Russia, in order to bring his parents to this country. Unfortunately the War made it impossible for him to do so. He is supposed to have returned to Toronto. The sister and family have heard nothing from him and his sister is in the most desperate straits, and is seeking to hear from him. A photograph of Mr. Greenspoon is enclosed in the letter. Will anyone having knowledge of Mr. Greenspoon kindly communicate with the office of the CANADIAN JEWISH REVIEW.

Announcement Extraordinary

We announce with pride and pleasure our acquisition of the exclusive agency for the Women's Footwear of I. Miller & Sons, New York.

The Royal Shoe Co., Limited

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C. F. Tugman
President

Y.M.H.A. FIRST ANNUAL MINSTREL SHOW AND DANCE

One of the most enjoyable affairs of the season took place at the Masonic Temple on Monday evening, April 10, when the "Y" boys presented the long-talked-of minstrel show. That many were interested in the "Y" doings was shown by the fact that the large auditorium was filled and the performers did not disappoint the expectant crowd.

Great credit is due to all the boys who took part. They worked long and faithfully to make the show the success it was. Some real talent was found.

Mr. Harold Rich was director and Mr. Maurice Brodie stage manager.

Prologue

(Before the Curtain)

The Interlocutor, Harry Kosloff; Spirit of the Old Minstrel, Al Daniels; Spirit of the Modern Minstrel, Elrick ("Toots") Shumer; The Director of the Show, Harold Rich.

Part I—"Minstrel First Part"

Our End Men—Elrick ("Toots") Shumer, Al Daniels, Sam Shapiro Harry Levine, Al. Simons, Sam Bochner. Soloists—Harry Burke, Harold Rich. Gentlemen of the Chorus—Aaron Sugar, Dave Cohen, Harry Bloom, Les Adaskin, Murray Kosloff, "Hash" Hartman, Eddie Truster, Sam Swartz, Nat Swartz, Eddie Leaderman, Phillip Shaul, Sam Felt, Joe Starkman, Basil Gilfand. Finale (First Part)—"The Allies' Flower Garden Ball," sung by Harry Kosloff, assisted by The English Rose, Dorothy Willinsky; The Scotch Thistle, Helen Schwartz; The Belgian Pansy, Ruth Rosenthal; The American Beauty, Olga Wiener; The Irish Shamrock, Marjorie Singer; The Lily of France, Virginia Goldsmith; The Maple Leaf, Ruth Levine. Intermission.

Part Two

A few moments with Al Daniels (the Toronto song writer). The show closes with a merry mixture of songs, dances and fun, entitled "The Creole Girl," written especially for this performance by Harold Rich. Cast of characters (arranged in order of appearance) Uncle Joe, Phillip Shaul; Aunt Mandy, Harry Kosloff; a Cotton Picker, Harry Levine; Rastus Hash, Elrick ("Toots") Shumer; Tobby Crabapple, Sam Bochner; Rebecca Rabbitfoot, Sam Shapiro; Ben Johnson, Jess Jaffey; Phoebe Snow (the Creole Girl), Ruby Cass; Ebenezer Green (the Mayor), Harry Bloom. Citizens, Cotton Pickers, etc. Scene: "Cottonville," Dixieland.

Musical Numbers and Specialties

1. Mouth Organ Melodies, Aaron Sugar; 2. Song, "Everybody's Welcome in Dixie," Harry Levine, (Dance by Les Adaskin); 3. Song, "Wonder Where He Went and When He's Coming Back Again, Blues," Sam Shapiro; 4. Song, "Swanee River Moon," Jess Jaffey, assisted by Harmony Trio; 5. Song, "The Creole Girl," Ruby Cass; 6. Duet, "Just a Little Love Song," Jess Jaffey and Ruby Cass; 7. Old Time Song and Dance, Elrick ("Toots") Shumer and Sam Shapiro; 8. Song, "Don't Leave Me, Mammy," Jess Jaffey; 9. Elrick ("Toots") Shumer in his famous Friscoe Dance; 10. Grand Finale, Entire Company. Entire production under personal direction of Harold Rich. Music by "The Novelty Sextette." Tambourine Instructor, Fred Bryan.

At the request of the Jewish Communists at Vitebsk, the local courts of justice have agreed to recognize Yiddish as an official language.

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Non-Skid Tires

Guaranteed 5000 miles

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JEW MURDERED: DOCTORS AFRAID TO MINISTER TO HIM

Jaffa (J. P. A.)—Mooney Atalofsky, a merchant of this city, was shot by unknown assassins in the Arab section of the city.

Upon the arrival of the police, a call was sent out to a number of Jewish doctors to come to attend the dying man. As it was late in the evening, however, they all refused to come to where the wounded lay, as the section was considered unsafe for any Jew. When the police finally succeeded in removing the victim to the hospital, he was already dead.

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Dominion Correspondence

EDMONTON

Boxing bouts, wrestling bouts, readings, lectures and music made an ideal program for the smoker given by the B'nai B'rith Lodge of Edmonton for members and their friends on Tuesday evening, April 4, in the Board of Trade rooms.

Such names as "Kid Kosher Sameth," "Knockout Knadle Presner," "Kid Podersky," "Battling Wolf," "Terrible Turk" Dower and "Strangler" Greenfield were featured. Since the smoker was principally for entertainment, each item on the program was mainly humorous. H. A. Friedman, who opened the smoker, made his talk very entertaining, while C. C. McCaul, K.C., who followed in an address on general topics, verified for himself his reputation of extreme wit which he somehow sifted through a talk of equally great instructuve value. Mr. E. Kramer gave a recitation in a most effective manner, very apropos to the boxing bouts that followed, when "Kid Kosher" Sameth knocked out his opponent, "Knockout Knadle" Presner in the third round. This burlesque bout included a few dance steps when the boxers happened to come together in a clinch, greatly to the entertainment of the audience.

Far from being a burlesque match was that of two well known local Jewish boxers, declared a draw by the referee in the second round, "Kid" Podersky and "Battling" Wolf being cognomens whose fame has been well-earned.

Two would-be "Zsybiscos," "The Terrible Turk" Dower and "Strangler" Greenfield, then wrestled. The Strangler's most effective weapon was finding that his opponent was sensitive to tickling. This bout, however, was also declared a draw.

M. I. Lieberman made an ideal master of ceremonies. By no means the least enjoyable part of the program was the Dutch supper, which concluded the evening.

Full of optimism for the future of Palestine was the letter read by Mr. Sam Waldman at the Zionist meeting of Sunday, April 2, from Mr. Max Lurie, recently of Edmonton. Mr. Lurie, who has been living in Palestine for more than a year writes that the country is actually booming now and conditions are more favorable than they have ever been.

A registration of forty members of the Hadassah was handed in to the Zionist organization.

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HERZL ZION CLUB

From present indications, it seems that a capacity house will greet the vaudeville show at Loew's Winter Garden, being put on for the Old Folks' Home, on Tuesday evening, April 18.

In addition to such feature acts as the Quintille Trio, exponents of harp, 'cello and violin, and Miss Sternberg and pupils in classical and aesthetic dancing, there will be that eccentric pair, Gallagher & Shean, Charles Benjamin & Co. in "Tide It Over," and Grafstein & Co. in a Jewish sketch.

The club is fortunate in securing the services of James Kaplan as director of the "Novelty Minstrels," a black-face review put on by the Herzl Zion Club.

Other acts are being added, and when the curtain rises on the evening of the 18th, those present will be treated to an array of talent unequalled in the history of any show put on for the benefit of a worthy cause.

Tickets are going fast, and those intending to see the show, are earnestly advised to purchase same from members or at the club-rooms.

The inter-club debating league, for developing local literary ability, was off to a good start last Friday evening, when the first debate, "Resolved that charitable organizations accomplish more good than harm," was won by the negative, Messrs. Rodness and Gall, against Cohen and Pike of the affirmative.

A well-known citizen will be the speaker on Sunday evening, April 17, to which the public are cordially invited. The lecture will be followed by dancing.

JERUSALEM POLICE RID OF JEWISH OFFICERS

Jerusalem (J. P. A.)—Kahn, the only remaining Jewish captain in the local police department, has been transferred to Jericho. Up till a few months ago, there were four Jewish police captains in this city, but a systematic policy of weeding them out has at last purged the police of the taint of Jewish officialdom.

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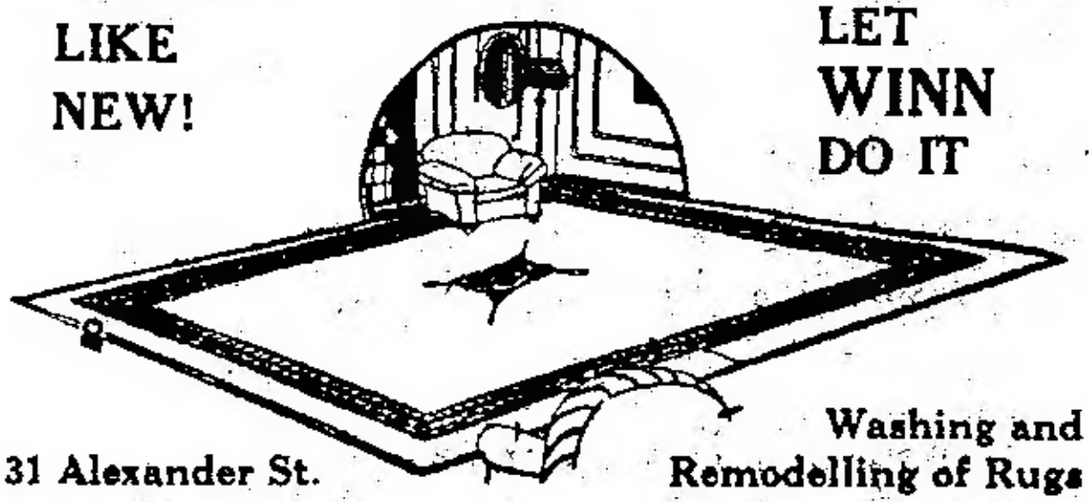

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Dominion Correspondence

Continued from page 23

Mr. and Mrs. I. Cohen, 1220 Clarke Street, announce the engagement of their youngest daughter, Sarah, to Mr. Adolph Walfish, second son of Mr. and Mrs. M. Walfish, of Montreal.

Mr. and Mrs. Ben Sommer, who were in Atlantic City for the past fortnight arrived home this week.

Mr. and Mrs. A. E. Alexander and baby, of Ottawa, are expected in town to spend the Passover holidays, the guests of Mr. and Mrs. A. J. Alexander, Victoria Avenue West.

Mr. and Mrs. Jash Lewis-Jospe, of New York, are in town, the guests of Mrs. Jospe's parents, Mr. and Mrs. Caplan, Arlington Avenue West.

Mrs. L. Marcus and Miss Bessie Marcus, of St. John, N.B., who have spent the winter in California, arrived in the city and are staying with Mrs. Broidy, Dorchester Street, for a few weeks.

Mr. and Mrs. C. Harris, Villeneuve Street West, were at home on the evening of April 2, in honor of the Bar-Mitzvah of their youngest son, Sidney.

The Misses Sara and Mattie Ginsberg were hostesses at a kitchen shower in honor of Miss Rae Wolofsky, whose marriage to Mr. Harry Vedisler took place on the ninth.

Mr. and Mrs. Matthew Crande have returned after a ten days' stay in New York.

Rev. Ellis Shepsall arrived here from South Africa on Monday, April 3, on the S.S. "Cameronia."

Mrs. Melvin Jacobs, Crescent Street, left for New York to spend a month with her parents, Mr. and Mrs. Levy.

OTTAWA

A well patronized mass meeting under the auspices of the Young Men's and Young Women's Hebrew Associations was held on Sunday evening last in the Assembly Hall of the King Edward Hebrew Institute, the headquarters of the "Y." The mass meeting was called for the purpose of electing a Board of Directors for the organizations in connection with the contemplated campaign to raise funds for the new building recently purchased. The amount needed is, according to a statement by one connected with the organization, between thirty and thirty-five thousand dollars. It is understood that the Jewish Welfare Board of New York has made arrangements that one of their representatives will organize and conduct the campaign for funds. In spite of the many calls lately made on Ottawa Jewry in the line of soliciting contributions, the gentlemen continued, we are quite confident of reaching our objective, for it is a cause well worthy of support. Owing to the absence from the city of some of the newly created directors, it was suggested not to issue the list of directors for publication until a later date.

Ottawa Lodge No. 885, Independent Order B'nai B'rith, held a meeting on Saturday evening last, presided over by Dr. H. Dover. The report of the second B'nai B'rith Conference, held in Winnipeg, was read and accepted. The Lodge also voted a sum of money towards the maintenance of the Anti-Defamation Committee. A certain article which recently appeared in the press and of a character deserving the attention of the Anti-Defamation Committee was read by one of the members, following which it was decided to pursue the usual course in such matters. Lodge No. 885 has on many occasions proven its worth with reference to local Jewish activities.

The musically inclined Jewish youth of Ottawa have organized for the purpose of holding regular weekly musical exercises, and later form into a symphony orchestra. A meeting of the newly formed organization was held recently; the name of the organization will be the Judaean Symphony Orchestra of Ottawa. The orchestra will number about thirty members and will be under the direction of Mr. J. Hughes-Johnson, formerly of Birmingham, England. The following officers were elected: Rev. J. Mirsky, honorary chairman; Mr. I. L. Cohen, chairman; Mr. M. B. Margoschee, vice-chairman; Mr. M. Finkelstein, treasurer; Benny Shenkman, general secretary; Mr. M. Baslaw, Miss S. Gotdank, Chas. Hyman, Mrs. M. B. Margoschee, Mr. L. Mortimer and Mrs. D. Slover. The young organization will no doubt get the support it deserves.

HAMILTON

Mrs. A. Kornreich, 27 Balsam Avenue South, entertained at Bridge on Sunday evening, Mrs. S. Freshman being the lucky winner of the prize.

Mr. and Mrs. S. Harris, London, Ont., are visitors in Hamilton for the Passover holidays, staying with the latter's parents, Mr. and Mrs. Soskin, 95 Myrtle Avenue.

Continued on page 20

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Dominion Correspondence

WINNIPEG

Miss Ethel Finkleman, Selkirk, Man., has returned to her home, having spent the winter in Los Angeles, Cal.

Mrs. Louis Lauer, formerly Miss Sara Wolch, is in the city, visiting her parents, Mr. and Mrs. L. Wolch, 116 Lorne Street.

Mr. and Mrs Louis Finklestein, of Chicago, are in Winnipeg for a few weeks, and are registered at the Royal Alexandra Hotel.

Mrs. Max Steinkopf, who is in charge of the Fort Rouge District for Violet Day, in aid of the Children's Hospital, has extended a cordial invitation to all the ladies of the city wishing to help in this worthy cause. Violet Day has been recognized now for a number of years, and is held every year in the early spring. It is a wonderful cause, and worthy of every support.

Mrs. Gerald Cohen has left the city on a visit to her home town, Cleveland, Ohio.

Sincere sympathy is being expressed by the community on the death of Mrs. G. Beckerman, Flora Avenue, to her children, Dave Beckerman, of Moose Jaw, Hyman Beckerman, of Saskatoon, Sam Beckerman, of Winnipeg, and Mrs. Cohen, of Edmonton.

The Junior Haddassah extend their heartiest congratulations to their president, Miss Sarah Stein, youngest daughter of Mr. and Mrs. L. Stein, 315 Flora Avenue, who has recently announced her engagement to Mr. Lew Polsky. If she makes as good a wife as she does a president, Mr. Polsky is indeed to be congratulated.

The Girls' Auxiliary of the Jewish Orphanage and Children's Aid of Western Canada held their monthly social evening and dance at the Home, 123 Matheson Avenue, on Sunday evening, April 2. A novelty augmented orchestra, under the capable leadership of Mr. Jack Pargamanick, supplied a splendid program of dances. Bridge was played in the library for those who did not indulge in dancing. These monthly affairs are very much looked forward to by the younger set, and are always well patronized.

The first Canadian recital of Miss Lilit Gorsey, the Russian Jewish dramatic soprano, took place at the Central Congregational Church last Thursday, April 6. Half the proceeds of this recital was given to the "Save the Children" fund, and appropriately Russian music was a feature of the program. Miss Gorsey, in addition to being a recognized singer, is also a pianist of very fine standing, and her offering on the piano of her own compositions, all proved what a splendid musician Miss Gorsey is. Interviewed before her recital, Miss Gorsey said: "I love unusual melodies and original harmonies, and always try to express something in what I write. My Nocturne expresses, at first, love, with its perfume of roses. It is a spring night. Heavenly ecstasy is uttering a passionate call to beauty, and night veils are surrounded with fragrant stillness. The 'Serenade' pictures a scene in Venice. There are gondolas; little fish are racing, and the rich laughter of a lovely girl and the tender song of a gondolier are vieing with each other." Miss Gorsey's songs included groups in English, Russian, and Italian, and she rendered her entire program with the finish and artistry of a polished musician. Music lovers of Winnipeg were given a rare treat at this recital, and Miss Gorsey has indeed worked her way into the hearts of all that heard her at her recital. Mr. Fred M. Gee was her accompanist for the evening, and she was assisted by Mr. and Mrs. John Waterhouse.

Winnipeg Jewry was very well pleased with the annual frolic presented by the Girls' Auxiliary of the Jewish Old Folks' Home of Western Canada, entitled "Let's Go," at the Dominion Theater on Monday and Tuesday, April 3-4. The program was started with a good Buster Keaton comedy. The next item was the Misses Eva Israel and Sadie Solotoy in "From Songland," which was a very charming little act. Miss Israel chose as her first number, "A Little Damozel," which was very pretty, and followed by "Eli, Eli," which number she did full justice to, and sang it with the expression that makes that beautiful melody so heart-appealing. Miss Solotoy's numbers were very well received, and her piano solos were rendered with the perfect ease of a true musician. The Hawaiian Quartette were up to their usual form, and were given an encore. An exceedingly humorous playlet was, "Alma, Where Do You Live?" in which Lew L. Pearce supplied most of the comedy. Miss Rebecca Segal, as Alma, took her part with a professional ease. Lawrence Abremovich was as good as ever, and his inimitable style was much appreciated. Miss Selma Cesarsky did credit to her part. Messrs. Ben Lewis and Harry Klein, as "Two Dark Clouds," had an offering which is considered by professionals as being an extremely difficult act to "put over." However, they brought the house down with their humorous antics and patter. The Portigal Trio in "As You Like It," were as good, "as everybody liked it." The tremendous ovation they received, compelled them to give an encore and called them back for several curtain calls. Miss Sophie Lechtzier and Mr. Isadore Silver, in "Their Well Known Way," were the next pleasing artists. "Sophie's" nifty style and ease on the boards was a pleasing spectacle, and her numbers were sung with her usual grace. Mr. Silver was welcomed back to Winnipeg music lovers with "open arms." His vocal numbers were a treat, to say the least. Little Sydney Lechtzier, who assisted in this offering, impersonated Frisco to perfection. Mrs. L. Silverman, who accompanied these artists, deserves great credit for her capable support at the piano. "Belles of Broadway," with the following cast: Miss Pearl Rabinovitch, Nat Shapiro, Conrad Shapiro, Misses Rebecca Bell, Sara Gordon, Rose Roseman, Sadie Kay, Esther Kaslofsky, Rose Yarmako, Mary Greenberg, brought to a close a most interesting bill. The principals, Nat Shapiro and Pearl Rabinovitch, showed considerable artistry in the portrayal of their roles. Nat Shapiro in his character delineations, was exceedingly enjoyable and was received with vociferous applause. Nat is recognized as one of our real born comedians, and was up to his fine standard in this act. Much credit is due to Miss Pearl Rabinovitch, under whose personal supervision this act was put on. In fact, the whole performance was under the capable management of this little lady. The stage management and publicity was handled by our old friend, Harry Zimmerman, who is always so ready and willing to lend his help and his past experience in theatricals and entertainments of all kinds. Anything left in Mr. Zimmerman's care is always sure to be accomplished to perfection, as was shown in the professional manner this show was put over. Winnipeg has so much talent, and so many good causes to work for, that there is really no reason why we should not learn to look forward to these amateur theatricals each year, with much enthusiasm, and they

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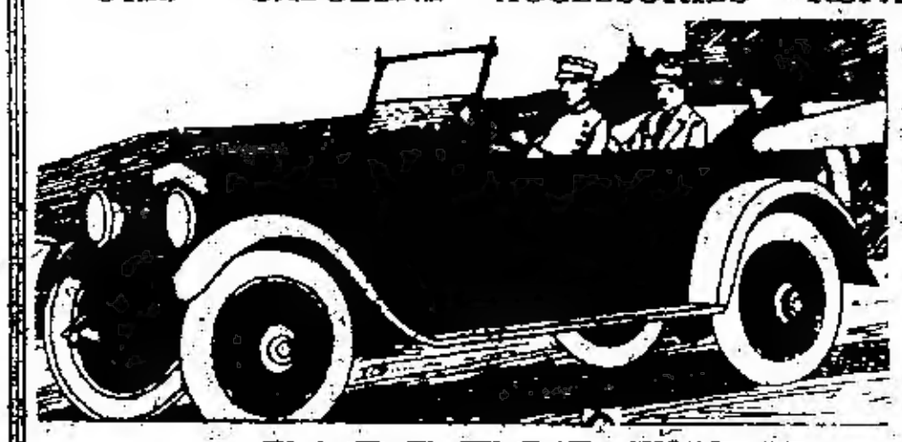

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Council Leader Demands New Interpretation of Jew

New York.—Miss Rose Brenner, of Brooklyn, national president of the Council of Jewish Women, urges the need for a new interpretation of the Jew to his fellow-citizens in America, in a recent article contributed to "The Jewish Woman." Referring to present tendencies in journalism and drama, Miss Brenner declares:

"It has become increasingly evident that there is need for a new interpretation of Judaism and the Jew to America. As we study the literature, the journalism, the drama of to-day, we are convinced that the Jew we there see depicted, is not the Jew as we have known him; and conversely, the Jew as we know him, and Judaism as we love and follow it, seem altogether unfamiliar to the mass of the American people. Several years ago, I was invited to address the graduating class of a large public school in New York City. One of the teachers present expressed her surprise that I spoke English without an accent. Nor could I blame her for an impression which she might very well have received from a perusal of the stories and sketches of our own Montagues Glasses and Fannie Hursts.

"Fortunately, the Potashes and Perlmutters have not usurped all the interpretative functions. Here, again, the Council reasserts itself as the great interpreter. Just as the Council has enabled the immigrant Jewess to become an intelligible and intelligent part of her American community, so it has given to our native-born American Jewesses the opportunity to translate their precious Jewish inheritance into terms of American service.

"This, then, is the compelling opportunity for the Council's interpretative influence. Through the medium of our civic contribution, shall the Council re-interpret the Jew and Judaism to America. America will not go back to the pages of the Bible and the sayings of the sages to learn of the Jew and his faith.

"Rather, and rightly, America knows the Jew and Judaism through us as we appear in street and train, in shop and theater, at meeting-board and conference room.

"Thus is made evident at once our opportunity and our obligation. Ours is the privilege of making manifest to the land we love—some of us as the land of our adoption, many of us as the land of our own and our fathers' birth—that Judaism is still a contributing force to the work of social justice and righteousness; that it is no alien faith, but inwrought with the foundations of our government; that the Jew is part and parcel of American citizenry, contributing through his zeal for justice, his ardor for education, his reverence for law, to all the highest purposes of our country. Our mighty organization, with its 45,000 members, is devoted to the cause of social betterment through religion, education, philanthropy and civic achievement.

"Let us not delegate to the unauthorized and irresponsible the task of interpreting us to our country and our fellow-citizens. Let us understand ourselves and make clear to others that, as the Council has for over twenty years been found competent to interpret America to the Jew, so it is competent to continue with its work, equally vital and important, of interpreting the Jew and Judaism to America."

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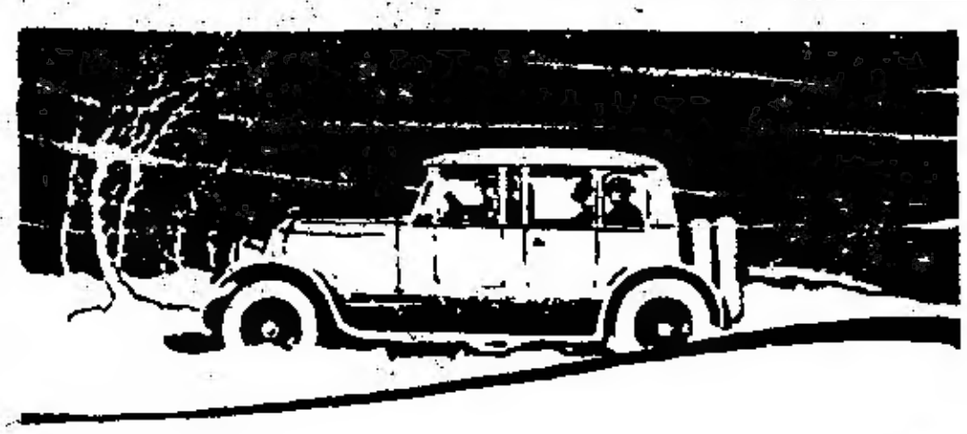

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Dominion Correspondence

certainly should receive the keen support of all.

The Y.W.H.A. entertained at a private screening and dance at the Y.M.H.A. club rooms, in honor of the "Queen" nominees of the Yarid. The evening was a huge success, and nothing was left undone to do honor to the queens. They were each presented with a beautiful bouquet of roses. The feature of the evening was the auctioning of a bouquet, proceeds of which went towards buying bonds for the most popular queen present.

The Y.M.H.A. are moving their club-rooms very shortly, as they find that, owing to increased membership, their present quarters are not large enough. They will take two floors at 676 Main Street, upstairs, above the Dominion Ticket Office. The rapid increase in membership proves that the "Y" are accomplishing their aim, and it is hoped that too much time will not elapse before the "Y" have a home of their own.

The Hebrew Amateur Athletic Union held their annual meeting on Sunday, March 5, at the Y.M.H.A. club-rooms. A full attendance was on hand, and some very important business was transacted. W. V. Tobias, who has been the leader of the association almost since its innovation, was the popular choice for president. Messrs. Sam Churchill and M. Spivak, who occupied the posts of secretary and treasurer respectively last year, were re-elected for the same offices for the coming year. Norman Levin, of the Montefiore Club, was the only new member to gain an office, by filling the post of vice-president, left vacant by Jack Cohen. This comprises a strong executive and the meeting felt that they had elected the liveliest band that the union has yet had.

MRS. SELIGMAN LEFT $100,000 TO CHARITY

New York (J. P. A.)—The will of Mrs. Julia Seligman of 11 East Sixty-ninth Street, who died at her summer home at Deal, N.J., on March 2, disposes of more than $100,000 in charitable bequests. The will is to be probated in New Jersey and is filed here because she owned the properties at 11 East Sixty-ninth Street and 103 East Sixty-third Street.

The bulk of the estate is left to Moritz Wormser, a cousin, of Woodmere, L.I., who gets trust funds of $150,000 and $400,000, and the residuary estate, including Mrs. Seligman's town house. Two cousins, J. Maurice Wormser, of 76 West Eighty-sixth Street, and Lawrence Wormser, of Hartford, Conn., are not mentioned. Lucille G. Burleigh, who is a cousin, gets $20,000 cash. Bequests of from $250 to $10,000 are left to twenty-six relatives and friends. Mrs. Seligman gave $150,000 to her cousin, Alice M. Rupport, of Karlsruhe, Germany, and left a trust fund of $100,000 to her family.

RABBIS IN LATVIA URGE SABBATH OBSERVANCE

Riga (J. P. A.)—In view of the recent Sunday laws enacted by the Latvian parliament, an appeal has been issued by the rabbis for a stricter observance of the Sabbath, that the enemies of Israel might not gloat over its surrender. At the same time, a special fund is being raised to give financial and material assistance to those who find themselves in dire straits during the period of their adjustment to the new law.

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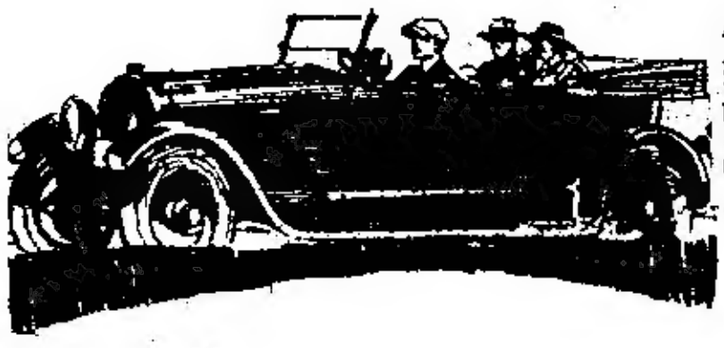

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Dominion Correspondence

HAMILTON

(Continued from page 17)

Mr. and Mrs. S. [illegible] Freshman and small son, Herbert, motored to Toronto on Sunday, accompanied by Miss Belle Frank, Miss Esther Grossberg and Mr. Sam Grossberg.

Mr. and Mrs. I. Berkowitz announce the engagement of their eldest daughter, Fannie Gertrude, to Mr. Morris Eaton, of Toronto.

Mr. and Mrs. W. Rosenthal, Mr. and Mrs. Rockmaker, Miss Brown and Mr. Sol Cohen, of Toronto, were visitors of Mr. and Mrs. Beube over Sunday.

Mr. and Mrs. M. Levy entertained on Sunday in honor of Mr. and Mrs. W. Rosenthal and Mr. and Mrs. Rockmaker.

The friends of Mr. A. A. Kamins extend their sympathy to him in his bereavement in the death of his father.

As a result of the address delivered by Mrs. Nathaniel Harris to the Jewish women of Hamilton at a luncheon held at the Royal Connaught Hotel, Hamilton will have a section of the Jewish Council of Women. The organization was partly completed on March 29, and the work of forming it will be completed shortly, when Mrs. Harris is expected to stop off for a few hours en route back home from Toronto. About thirty-five ladies were present at the luncheon. Mrs. Chas. Drayman and Mrs. Hermont of Toronto were guests and assisted in the organizing of the Council. Big Sister work and Immigration will be the first concern of the newly organized Council. Religious training in the home will also be one of the points emphasized. The following officers were elected: Mrs. Moe Levy, president; Mrs. M. Beube, first vice-president; Mrs. B. Epstein, second vice-president; Miss Lillian Goldstein, secretary; Mrs. Rose Levy, treasurer. The members of the executive will be appointed at the next meeting. The National Anthem and the Hatikvah were sung at the conclusion of the meeting.

Mr. and Mrs. M. Beube and daughter will spend the Passover week with Mrs. Beube's parents, Mr. and Mrs. Stein, 242 Queen Street West, Toronto.

Resulting from the arrangements made on Wednesday, March 29, a supplementary meeting of the Women's Council was held on Sunday, April 2, at the B'nai B'rith Hall. The large attendance was more than encouraging, proving the interest of the ladies in the new Council. Mrs. Nathaniel E. Harris spoke on the work of the various Councils. A large number enrolled as members. Plans are already being prepared for the various committees to begin work immediately after the Passover holidays.

Rabbi Berger's subject for the Friday evening's service will be "Mutual Respect."

The service for the Junior Congregation of the Beth Jacob was well attended on Friday evening. Mr. Geo. Pollock read the service in Hebrew and Mr. D. Robinson the English. Mr. Sam Rosen delivered the sermon.

The Hike arranged by the Beth Jacob Social Circle held on Sunday was well attended, about forty of the members turning out. Websters' Falls was selected for the Hike. Mr. Hyman Klein was made convener for future hikes.

The regular meeting of the Beth Jacob Social Circle was held on Sunday evening, April 9. After business was transacted a few numbers were given by Lloyd Somerville, elocutionist, and selections by some of the members. A committee to arrange for the annual banquet was appointed, consisting of Mr. Joe Lang, Miss Freda Stein, Miss Bessie Soskin, Etta Levine, Goldie Robinson and Leslie Lewis.

Miss Annie Cohen spent the week-end in Buffalo with her sister, Mrs. W. Richards.

The Progress League of Anshe Sholom held their regular meeting on Sunday evening. The bowling team have finished their course of practices and are quite proficient. They hope to be able to compete with other teams next season. Plans for the annual banquet are on hand.

The cabaret and dance held under the auspices of the Deborah Ladies' Aid and the Progress League of Anshe Sholom on March 30 was a decided success. Despite the inclement weather a large number were present and enjoyed the splendid program prepared by the energetic committee. A substantial sum was realized.

HOW MUCH OF CANADA HAVE YOU SEEN?

Continued from page 16

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In the twin ports of Fort William and Port Arthur, the termini of Great Lake navigation and the important grain centers through which practically all the grain harvested in western Canada passes, the traveller will find much to interest him. At Port Arthur, Canadian National Railways operate the largest grain elevator in the world, it having a capacity of 10,000,000 bushels. From the Prince Arthur Hotel, located on the water front a splendid view of the harbor may be obtained. Here are dozens of gray freighters bound for lower lake ports with full cargoes. At the elevators stand huge grain vessels being loaded with wheat. There are commodious passenger steamers and small pleasure craft of various kinds. If the traveller is of the Viking blood, he may break the journey here and sail down the lakes to Sarnia. If, however, he continues by rail he passes through Orient Bay, the entrance to the famous Nipigon district, where the gamey speckled trout are so plentiful, and travels through the Muskoka wonderland, arriving at Toronto two days after leaving Port Arthur.

On eastwards, the National caravans take quite as delightful routes through the old historic province of Quebec, and the Maritimes, as through the western provinces, but space being limited, we shall now leave the steel highway and in a later article proceed from Toronto and Montreal to the Sydneys on the far Atlantic coast. This travelogue is intended merely to show the main trails from the Pacific to central Canada. There are many beauteous by-paths we have been unable to follow, points of interest and charm we could not visit, but the Nomad on his actual journeyings may loiter where he will and spend as long a time as he chooses in the "Land of Heart's Desire."

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The Unwelcome Guest

A Story for the Passover

By ELMA EHRLICH LEVINGER

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Spring came very late that year. In all the city of Prague no man remembered so cold an April, an April of chill winds and little sunshine, even flurries of snow that toward sunset grew into a steady downfall, covering the shivering trees and hushing the narrow streets with a soft, white blanket. Courtiers and market people and ragged beggars, meeting in the great market-place of the city, swore that never had there been such a spring-time; behind the high gates of the Ghetto, the Jews who had just swept and purified their houses for the Passover, warmed their hands before their grateful fires ere they donned their white garments and sat down at the Seder table to keep the ancient feast of their fathers.

The poor folks among the Ghetto dwellers, and there were many (for the days were cruel days for the Jew, and many knew not how to earn their bread because of the hard laws which met them at every turn), shivered in their rags or the mean garments some generous soul had given them in honor of the festival. But they knew that on one night at least they would not be hungry, for the rich men of the Ghetto of Prague had given matzos and fruit and fowl and sweet wine to every man of family that he might keep the Passover and sit at the head of his own table on Seder night like a prince in Israel. And those who were alone in the world, orphans, or young scholars, or the very old who had lost all their kin, these were made welcome in the homes of their more fortunate brethren. Treated as honored guests, they sat in their places before the fair white cloth spread with the symbols of the feast, and repeated in their turn the joyful words with which the Jew greets the holiday of freedom for his ancestors. So in the homes of all the Jews of the Ghetto of Prague, even the very poorest, the weary ones of Israel found peace and plenty for a single night and sang with joyful voices of the return to Zion.

But in the house of Menachem, the rich money-lender, there was no guest. Perhaps if the hard laws of his day had allowed Menachem to follow some other trade, his heart would not have grown as hard and cold as the yellow pieces of metal which he wrung from the hands of his debtors. Gold had grown to be his God, and he loved it better than even his wife and his children, his son whom they called "the little scholar" from one end of the Ghetto to the other, and his three fair daughters, the eldest a girl almost ready to stand beneath the Chuppah, so lovely that it was more than her father's dowry which brought many suitors to her hand to the house of Reuben, the marriage broker. To-night they sat around the Seder table, Menachem and his family, and the festal tapers shone upon rare linen and almost priceless silverware and the high golden cup filled with wine and set apart for Elijah the prophet. Legend had it that on Seder night, the prophet wandered from house to house, pausing for a moment beside every table where Jews gathered to keep the Passover. So a goblet of wine was set aside for him and an empty chair placed beside the chair of the master of the house, that the prophet might find a welcome whenever he should come. And not only the little children, who heard with shining eyes the tale of the deliverance from Egypt, hoped to see the good prophet enter the door kept open for his coming, but often their elders waited also, hoping to see his face, for they had long believed that after Elijah comes the Messiah himself, he who will surely redeem Israel for all time to come.

So the house of Menachem was duly cleansed and garnished for the festival, the table set for the feast, and around it sat his wife and children, decked in rich garments, for he was a man of great wealth. But no guest sat at his table, for Menachem thought that he had done more than his duty. Had he not given a little of his cherished gold to make cheer for the Passover for those who could not buy matzos and wine for themselves?

Menachem sat upon the heaped cushions of his great carved chair and opened his Haggadah, beautiful with many scenes of the Passover narrative, that he might begin the service. And the youngest child, a girl of four with her mother's tender eyes and gentle voice, asked him: "Father, why does the empty chair stand at your side?"

"We always place a chair at the Passover board for the Prophet Elijah," explained Menachem.

"And the needy and the homeless that they may also come in and eat and be comforted," murmured his wife.

But Menachem did not hear her. He was already reciting the portion that ushers in the service for Seder night.

The evening passed. Outside, the wind—there never was such a wind before in April—blew great whorls of snow against the panes. But within the house of Menachem the fire burned brightly and the candles shone upon the table, piled high with rich food and rare wines. Then came the moment for the youngest child, now grown drowsy, but still eager to do her part, to open the door. She flung it wide, rubbing her eyes sleepily; then turned to her father, her voice ringing with joy.

"Father — Elijah has come!" she trebled.

But Menachem frowned in his beard and shook his head almost angrily. At the door stood a man, white-haired and bent and broken, leaning on a traveller's staff. Snow glistened on his moldy fur turban and on his ragged cloak. A beggar, whining and importunate, come to disturb them at their feast! Menachem spoke harshly.

"Who are you and why do you come?" he asked, bidding his wife, who had already risen, to keep her place.

The unwelcome guest did not answer. He only shook his head sadly and pointed one trembling, gnarled hand toward the empty chair.

"He want's to sit in Elijah's chair," cried the youngest child.

Her father laughed shortly. "We have no room for beggars," he said. "Go to the rabbi's house. I have given my share that no Jew need go hungry to-night nor want shelter."

The stranger stood silent, his back bent beneath a heavy burden he carried, which seemed like a peddler's pack.

Menachem's wife pulled the sleeve of his white robe. "To-night we must turn no stranger away," she whispered. "Bid him welcome that he may sit beside us and share our Passover."

"Be off!" and Menachem turned angrily upon the visitor. "Now, children, let us go on with the service," he told his daughters and his son, striving to speak calmly. But he was much disturbed in his heart for the look the stranger had given him had shaken his very soul. Then the old wanderer had turned away, plodding from the room, weary and bent low, as though bowed beneath the woes of homeless Israel.

"Menachem," cried his wife, rising pale and frightened, "I cannot let you turn this stranger from our door. It is Passover, and we must open our doors to the poor and the homeless."

Menachem did not answer. The stranger had closed the door softly behind him, yet an icy blast seemed to flood the room. The candles upon the festal cloth wavered and flickered; the

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fire blazing upon the hearth sank to hissing little flames. It was as though Winter or Death himself had come uninvited to the feast.

Menachem turned as white as the shroud-like garment he wore. In the Ghetto it was whispered that he was something of a skeptic, but even his bold heart quailed as he turned his eyes from the frightened faces of his wife and children toward the frost-whitened window pane which the stranger had passed but a moment before. And though he tried to laugh, he trembled as the youngest child wailed accusingly: "Father, father, it was Elijah you sent out into the storm!"

"Nay, nay, little one," comforted the mother. "Not Elijah, but some poor homeless wanderer we must succor for his sake. Make haste, my husband, and overtake him and bring him in out of the storm, lest this Passover bring us evil instead of good and misfortune will enter the door we have closed upon a needy brother."

Without a word Menachem went to the door, opened it and looked out into the night. The wind scourged his face with an icy blast, but he did not hesitate. Without a word he plunged into the snow that he might overtake the wayfarer and bid him welcome to his warm fireside.

Those who remained about the table dared not speak. Was this not the night of miracles for Israel and had not father told son for countless generations that some day the wandering prophet would indeed pause beside a Passover table and drink the wine and leave his blessing ere he departed? So they waited in awe and dread for Menachem to return with the guest he had sought to turn out into the night.

He came at last, his hair and beard white with snow, his eyes terrible with fear. He said not a word and they feared to question him. With lips that trembled he sought to read the rest of the service, but his shaking hands dropped the Haggadah and the words seemed to strangle him. Only his littlest daughter had the courage to climb upon his knee and seek to learn what troubled him.

"Father, father," she begged, "tell us what you saw out in the darkness?"

And Menachem answered her in a voice ragged with fear: "I saw nothing—nothing! The snow is deep and my footprints are plain from our door and back again, but I saw no footprints where he walked away from our door!"

Then they all fell silent with a great fear, for they knew that it was no mortal wanderer they had turned away from their Seder table. But at last Menachem's wife broke into wailing.

"Alas!" she cried. "Your hardness of heart has at last brought black misfortune upon the heads of our innocent children. For you have turned Elijah the prophet away and he will curse us instead of bless."

But no misfortune came upon the house of Menachem. His son fulfilled the promise of his youth and became a scholar famous even in Prague; his daughters married worthy husbands and Menachem and his wife lived to bless their children and to rejoice in their beauty and piety. Yet Menachem never lost the look of a man who fears to look behind him as he wanders down a lonely road after sunset. Although his wealth increased year after year, he was more miserable than the poorest beggar in all the Ghetto of Prague. And now the poor knew him for a friend and never feared to knock upon his great bolted door, knowing that it would be opened to them, for Menachem never again turned the needy from his doorstep. Nor did he cease to hope that the beggar with the pack upon his shoulders would come again that he might ask his forgiveness and gladden him with his bounty. Especially on Passover, when Menachem's haunted eyes turned ever to the open door as though he still hoped to see the stranger enter and beg for a seat at his table. But although he lived to be a very old man, Menachem never saw the wanderer again.

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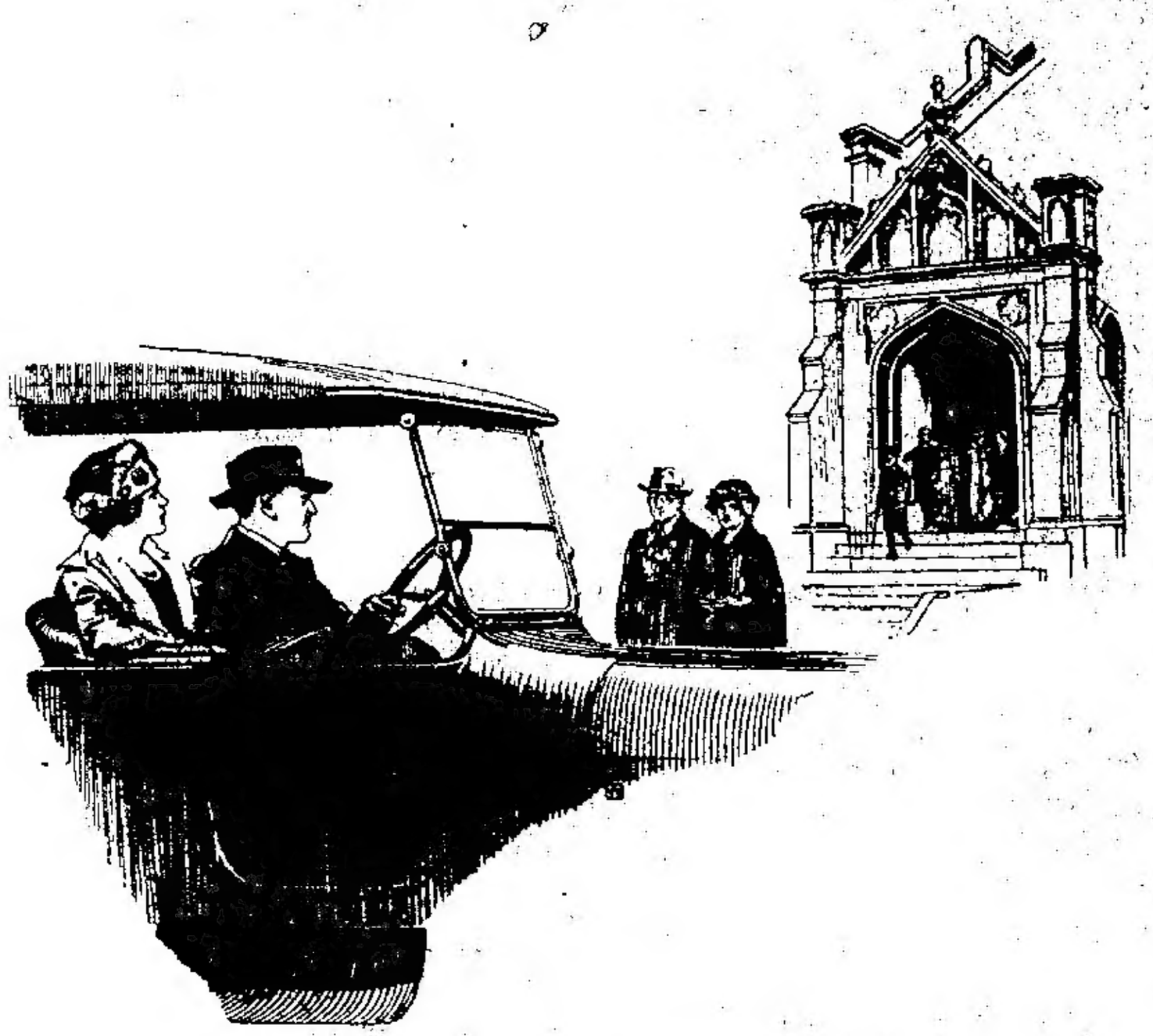

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HOUSE OF PRAYER CHANGED INTO AN ARMORY

Warsaw (J. P. A.)—In the city of Lagawitch, near Kreminetz, the Polish commandant took charge of the Jewish synagog and appropriated it for the use of the soldiers as a barracks.

NEW JEWISH DAILY IN WARSAW

Warsaw (J. P. A.)—A new Jewish paper, named "The Jewish Daily," has made its bow to the Jewish reading public of this city and province. It is to appear twice daily—morning and evening. A capital fund of 100,000,000 marks has been raised to finance this new publication.

In addition to this paper, there have been added to the Jewish press world, the following journals: "The Jewish Tribune," and "Dos Folk," weekly publications, the organs of the "Nationalists"; Zerubabel and Dr. Waldman, well known Poale Zionists, are issuing the weekly, "Das Voch." The Jewish hand artisans have added to their press the new weekly, "The Jewish Artisans' Voice," and the Bundists' weekly, "Die Folkszeitung," has commenced its semi-weekly appearance.

The flood of new Jewish publications has, by no means, reached its high-tide. General elections to the "Seim" are approaching, and the political parties and candidates will see to it that additional voices of their respective hopes and aspirations make themselves heard.

NEWS FROM ENGLAND

Exclusive Correspondence to *The Canadian Jewish Review*

Mr. Montagu's Defense in the House — An Antisemite's Sentence — Rabbi Daiches Celebrates Seventieth Birthday—Meeting of the Jewish Constituent Assembly—Jewish Immigration Statistics in the House of Lords.

London, March 21, 1922.

Mr. Chamberlain declared on Wednesday that the only questions involved in the resignation of Mr. Montagu were those of constitutional propriety and Cabinet responsibility. In the exercise of that wide discretion which must be left to ministers as to what should or should not be brought before the Cabinet he made a wrong decision. Immediately after Mr. T. P. O'Connor had moved the adjournment of the House, Mr. Montagu rose to state his case. He defended his reference to the private letter written by Lord Curzon, denounced the action of the Cabinet in not dealing with the grave breach of constitutional usage alleged repeated the charge that the publication of the telegram was a pretext for his dismissal, confessed to have used a clumsy, loose and regrettable rhetorical expression in referring to Lord Curzon's letter, and finally gave reasons why he had not resigned before as a protest against the absence of collective responsibility of the Cabinet. He spoke with warmth and motion, and his peroration, in which he described the fascination which India had exercised over him, was moving in its eloquence. He said it was alleged that he had been guilty of a constitutional outrage. The Cabinet had dealt with it entirely by private correspondence and by private conversation. He was seeing his colleagues every day, and not one ever said that he had committed a grave constitutional outrage. "I believe," he asserted, "and I cannot ease my mind that the reason for my resignation was a pretext." Mr. Asquith regarded the procedure of Mr. Montagu as incompatible with the elementary rules of Cabinet government. At the same time he expressed regret that the career of one who had been associated with so much good and remarkable work in the interests of India and the Empire had, for the moment, been checked.

* * *

Harold Sherwood Spencer, whose sentence of six months' imprisonment for publishing a defamatory libel concerning Mr. Sigismund Goetze, was recently imposed, applied on Monday for leave to appeal from the sentence. Mr. Cecil Whitely, K.C., for the appellant, admitted that the fact that Spencer cross-examined to say that Mr. Goetze was a Jew was an aggravation of the offence, but he contended that Spencer's career should be taken into account in sentencing. In refusing the application, the Lord Chief Justice said that the sentence would date from March 6.

* * *

The seventieth birthday of Rabbi I. H. Daiches, the venerated rabbi of the Beth Hamednash Hagodol Synagog, was celebrated last week, when an address and testimonial were presented to the rabbi from the local community on his attaining the seventieth anniversary of his birth and in appreciation of the services he had rendered to the cause of Judaism, rabbinic learning and Talmudic literature during the twenty-one years since his arrival in this country. Telegrams of congratulation were received from a number of rabbis and lay leaders and communal and Zionist organizations. In reply to the toast of his health, Rabbi Daiches said that he had given his life to the cause of Jewish learning and Jewish tradition, and had endeavored to spread a knowledge of the Torah among both young and old.

* * *

The second meeting of the Jewish Constituent Assembly, says a cable just to hand in this country, was opened recently. The High Commissioner sent a message wishing the deliberations success and recognizing the official status of the assembly. Speeches criticising the Jewish National Council mere made by Mr. Itamar Ben-Ava (editor of the Doar Hazom) and others, and were replied to by Messrs. Yellin and Benzva. Finally, a vote of confidence in the council was passed. Mr. Ussischkin, who had a great reception, said he had every confidence that the mandate would be ratified by the League of Nations, and that he was not opposed to the newly drafted Constitution for Palestine. Jews must preserve friendly relations with the Arabs and must associate themselves with them both culturally and constructively. He deplored the dissensions in their own ranks. The assembly resolved to meet again immediately after the confirmation of the mandate and to demand the convening of a world Jewish congress. It will hold elections every three years, and when the assembly is not in session the Jewish National Council, elected by it, will act in its name. The council is authorized to collect taxes and deal with communal and municipal matters, subject to the approval of the government.

* * *

Lord Stanmore, replying to a request by Lord Raglan for statistics regarding Jewish immigration into Palestine month by month since July, 1921, specifying those immigrants for whom employment had been guaranteed by the Zionist Organization, said: "The total number of Jewish immigrants during the period mentioned was 4,784, of which 1,374 were guaranteed by the Zionist Organ-

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lation. All immigrants, whether guaranteed by the Zionist Organization or not, entered the country in one of seven categories, all of which are designed to provide that each immigrant shall have definite means of subsistence. Avenues are being explored with a view to finding a means of giving the inhabitants of Palestine a voice in the policy of immigration so that the number of immigrants shall be always in closest relation with the economic factors of the country. As, however, the matter is still under consideration, I am afraid I cannot go into details. The figures asked for are: In July, 1921, 572 Jewish immigrants, 208 not guaranteed, 364 guaranteed; in August the respective numbers were 616, 279 and 337; in September, 833, 367, 466; in October, 815, 611, 204; in November, 746, 743, 3; in December, 1,202, 1,202, nil. The total for six months, 4,784, 3,410 and 1,374.

* * *

In the House of Commons, in replying to a question of Mr. A. Baldwin Raper as to when the Mixed Council of the Green orthodox community in Palestine would be reinstated, and if it would co-operate with the commission of financial control in the sale of church property, Mr. Churchill writes: "I understand that the Mixed Council of the orthodox community in Palestine is likely to be summoned during the coming summer. It is not proposed that the Mixed Council should be associated with the Commission of Financial Control. The task of the latter body has already been rendered difficult by the increase of its membership at the instance of the Advisory Council. Any further addition to its numbers would seriously hamper its efficiency.

REUNION OF THE "ROTHSCHILDS"

Frankfort-on-Main (J. P. A., by mail)—All the Rothschilds came here to attend a family reunion held in honor of the 90th birthday of Baroness Mathilda Von Rothschild. It is estimated that all the Rothschilds gathered here represented an aggregate wealth of 250 million dollars.

The celebration of the Baroness' birthday was staged in the seclusion and intimacy of the family circle, culminating in a special family dinner, at which all the Rothschilds were present.

Different organizations of the city, both Jewish and Gentile, sent telegrams of felicitation to the aged baroness, and the municipality of Koenigstein, near Frankfort, has elected her as an honorary free citizen of the community.

PRIVATE STORES OPEN ONCE MORE IN KIEV

Vienna (J. P. A., by mail)—A formerly prominent merchant of Kiev, who has recently come here, reports that since the publication of the Soviet edict allowing the traffic of private, individual free trade in Russia, twenty-two merchants have already commenced their former business of storekeeping. They are all located on Krestchatick Avenue, formerly the Broadway of Kiev, on which were situated the leading department stores of the city. The merchandise carried by these stores is as yet trivial in character, and a few American dollars would purchase their entire stock. But the beginning of normal trade, on however small a scale, is an encouraging sign for the future.

At the same time, there is a marked boom in the jewelry market, especially in that of diamonds. It is not an uncommon thing to find Soviet Commisars engaged in the traffic of jewelry and diamonds.

ACTIVE AGITATION AGAINST "YIDDISH" IN LEMBERG

Lemberg (J. P. A., by mail)—A call has been issued by the local "Antisemitic Verein" to prohibit the use of Yiddish on the streets of Lemberg. The public address published by the leaders of this movement, states that everywhere in the public streets of Lemberg, Jews either use Yiddish or German as their language of intercourse, which gives the city a foreign and non-Polish complexion. It is therefore necessary that all patriotic Poles compel the Jews to speak in Polish, or make them leave for Palestine and Austria.

The call is issued to all academicians, soldiers and workers.

TYPHUS EPIDEMIC RAGES IN KOVNO

Kovno (J. P. A.)—Several refugees who have recently come here from the famine regions in Russia, brought with them the infectious germs of malaria and typhus, and as a result, there now rages in the city an epidemic of disease, ravaging hundreds of people daily.

JEWISH FINANCIERS IN CONTROL OF ELECTRICAL PLANTS IN PODOLIA

Riga (J. P. A.)—The Soviet government has given over to a group of Jewish financiers the exclusive rights and franchise to develop and control the electricity resources of the province of Podolia. The headquarters of this new, gigantic enterprise is located in Leditschev, one of the larger cities in Podolia.

At a conference of representatives of musical organizations and choirs in Galicia a central union of all these units was decided upon and formed. Mr. Alfred Flahn, who has achieved distinction and fame in the direction and management of large symphony orchestras, was elected president.

Herbert Samuel, the British High Commissioner to Palestine, has appointed a special commission to investigate the condition of factory workers and other artisans in order to help them in the sale of their products at home and abroad. Arabs and Jews are co-operating in the work of this commission.

The Spanish and Portuguese Congregation of Manchester, Eng., and its daughter congregation in South Manchester, have honored Rabbi H. Pereira Mendes of New York, their former minister, by appointing him honorary Rabbi Emeritus, and have invited him to draw up a plan of religious education.

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Blondy

Continued from page 8

life they surely both are—the flu and pneumonia; but Mother Nature stood by her, as she, the weak girl, fought them, each separately and both together, and conquered them. What then was it that for three years was eating at her vitals, paralysing her energies, and destroying the results of her untiring efforts? Fate? But what is fate, but another name for circumstances. Who is, or what is, responsible for these cruel circumstances? Why was she deprived of the enjoyment of health and the joy of youth that should, by the very order of Nature, be hers? Why should her path through the entire High School course have been so thickly strewn with thorns, and she, incapacitated for any other work, and urged along by aspiration, should have fallen by the road-side exhausted, without having accomplished that which alone made life worth while for her? Wherein lies the cause of all her trials and tribulation? Now she sees it quite plain—plainer than she ever saw before—there are two who are responsible for all of her troubles: One is that old witch—POVERTY; and the other is no one else but her father, her own father! It is he who, against her repeated protests, harbored that mean, ugly witch in the house. Yes, in the last analysis, the whole responsibility rests on father. A man who has children to care for and to make happy, has no business to keep company with Poverty, not even for the sake of Muse.

Ah, if only she could go to the Berkshire hills for recuperation, breathe the pure air of the hill-tops and feast her eyes on the green verdure and the flora in full summer bloom! If only she could escape for a while, at least, the nerve-racking noises and the shockingly ugly sights of the city, and find rest in the tender lap of Nature! How pleasant it would be to wander in the woods, gathering wild flowers, listening to the songs of the happy birds, or loll in a hammock and doze under the drowsy buzz of the bees! How dull and effectless this dust—and the smoke-covered old metal ceiling—the city sky! How exhilarating 'twould be to gaze into the blue dome of the real heavens that spread over the hill and dale! How soul-soothing it must be to dream in the soft rays of the silvery moon, or listen to the whisper of the twinkling stars, while breathing the balmy air, and feel the quieting, restful effect of the undisturbed silence of the night!

But alas! it was given to her to wish and to yearn only, while gratification and fulfillment were denied her. And so here poor Blondy, step-child of Nature, victim of adverse circumstances, is tossing in the oppressive gloom and stifling atmosphere, gasping for a breath of air. Looking through the darkness she discerns the deformed, gaunt form of the ugly old witch—Poverty, who, staring at her with copper eyes, steals nearer and nearer to her bed-side, and with claw-like bony fingers seeks to clutch at her throat. . . . Help! Help! Help!

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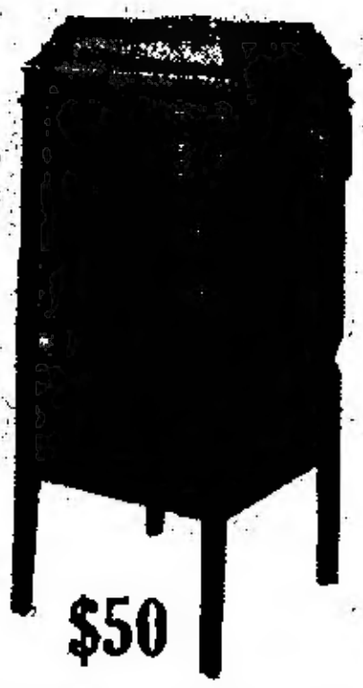

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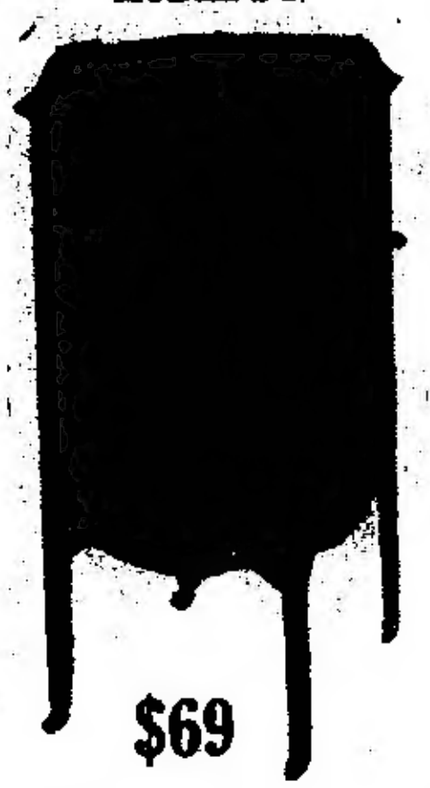

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RELEASES KOSHER BRANDY FOR PASSOVER

Washington (J. P. A.)—The question whether Kosher brandy can be regarded, under certain circumstances, as "wine used for sacremental purposes" within the meaning of the national prohibition law, was answered in the affirmative to-day by Justice Hitz of the District of Columbia Supreme Court.

Holding that the nature of liquor is determined, not by the process of manufacture, but by the use to which it is put, the justice ordered a mandamus writ against Prohibition Commissioner Haynes, to compel the release of fifty-five barrels of Kosher brandy which had been purchased by Emanuel Schwartz, a wholesale dealer of Scranton, Pa. A rabbi had certified that, under the Mosaic law, the brandy could be used for Jewish home ceremonials.

"RISHON-LE-ZION," A SUBURB OF JAFFA

Jaffa (J. P. A.)—A new state road has been built between Rishon-Le-Zion and Jaffa, and special automobile busses will carry passengers between these two places at a very reasonable rate of fare. It will only require 15 minutes' ride, and as a result, many Jews, who have their places of business in Jaffa, will live in Rishon-Le-Zion, where the housing shortage has not yet been felt, commuting daily to and from their business. As the cost of buildings and lands is cheaper in Rishon-Le-Zion, a boom is expected in that colony.

AMERICAN CLOTHING ARRIVES IN WARSAW

Warsaw (J. P. A.)—A large transport of clothing, sent by American Jews for the Jewish refugees from the Ukraine, has arrived here. The "Haias" paid 20,000 marks for the freight charges from Dantzig to Warsaw, and the clothing has been given over to the local Ukrainian Federation for distribution

BIALICK EN ROUTE TO PALESTINE

London (J. P. A.)—H. N. Bialick, well-known Hebrew author and poet, left Trieste last Friday for Palestine, where he is expected to land before Passover.

On the same ship with him were a great number of chaluzim, as well as many other Jews from different lands, who are making a pilgrimage to Palestine, in order to pass the "holy days" there.

NEW TECHNICAL INSTITUTE SOON TO OPEN IN HAIFA

Haifa (J. P. A.)—The building of the new technical school here is almost completed, and it is expected that, before summer has passed, the institute will begin to function. An unusually large attendance of students is looked for.

PRESIDENT OF ZIONIST ECONOMIC SCHOOL IN PALESTINE

Jerusalem (J. P. A.)—Sir Robert W. Kahn, of London, president of the Zionist economic council, has arrived in Palestine, to make an extended and detailed study of the economic life and status of the country.

PRIESTS TO OPPOSE ANTISEMITISM IN HUNGARY

Budapest (J. P. A.)—A deputation of Hungarian Catholic priests, headed by Dr. Allapy, came here with the express purpose of waging an active campaign against the antisemitism now raging in Hungary. The deputation officially visited the important Jewish institutions of this city, and delivered a number of public addresses, pointing out the ruinous effects of the policy of antisemitism upon the economic life of Hungary.

UKRAINIAN ORPHANS BROUGHT TO FRANCE

Paris (J. P. A.)—Forty Jewish pogrom orphans were brought here from the Ukraine, who will be cared for and supported by Rosenthal, a Jewish millionaire of this city.

The Jewish World Relief Conference has opened free kitchens to feed the starving children in Kiev, Cherson, Berditchev, and Szitomir.

TWO NEW COLONIES IN PALESTINE

Jerusalem (J. P. A.)—On the site of the land given by the Palestine government to the Jewish Legionaries, near Hebron, a new colony was founded by eighty Jewish legionaries, former soldiers in the English army.

Another colony, named "Tel David," and colonized by French Jews, was founded on the road between "Tiboreth" and "Zefath." This colony is a workers' colony, with adequate facilities to provide for 100 colonists.

RESOLUTION TO AID ZIONISTS IN CONGRESS

Washington (J. P. A.)—A resolution, expressing the hope that Palestine would be restored to the Jews as a national homeland, was introduced in the House to-day by Representative Hamilton Fish, Jr., of New York. The resolution read:

"Whereas, the Jewish people have for many centuries believed in and yearned for the rebuilding of their ancient homeland, and

"Whereas, owing to the outcome of the World War and their part therein, the Jewish people, under definite and adequate international guarantees, are to be enabled, with due regard to the rights of all elements of the population of Palestine and to the sanctity of its holy places, to create and recognize a national home in the land of their fathers; therefore, be it

"Resolved, by the House of Representatives, the Senate concurring, that the Congress of the United States hereby expresses its profound satisfaction in that outcome of the victorious war, which promises the building up of a new and beneficent life in Palestine, rejoices in this act of historic justice about to be consummated, and on behalf of the American people commends an undertaking which will do honor to Christendom and give to the House of Israel its long denied opportunity to re-establish a fruitful Jewish life and culture in the ancient Jewish land."

FILM TO EXPLAIN EINSTEIN

Chicago (J. P. A.)—A motion picture film, 6,000 feet long, which will explain Professor Einstein's theory of relativity, has been completed in Germany, and will shortly be exhibited in New York and Chicago. This information is conveyed in a wireless and copyrighted dispatch from George Witte, Berlin correspondent of the "Chicago Daily News," which is printed in that newspaper to-day. Mr. Witte, in his dispatch, says:

"Six learned European professors got together and wrote a scenario for a motion picture that will explain to the world's masses the intricacies of the Einstein theory. With several hundred other persons, I saw the movie last night. It will reach New York and Chicago by the end of this month.

"The film is 6,000 feet long. Eighteen months were required to get it into shape. It consists mostly of drawings and trick pictures.

"One of the best examples of the method used to illustrate the Einstein theory of the relativity of space, light, and motion, is a moving picture showing a rifleman who fires two shots at a given object. The second shot is fired twelve hours after the first. The second shot hits the object—which is far up in the sky—a long time ahead of the first shot, because the earth has swung half-way around in the twelve hours and is, therefore, that much nearer the object aimed at.

"There is a multitude of other examples of this kind that help materially to illustrate the points in the Einstein theory.

"Educationally, the production seems to be of great value, because it shows what movies can do in explaining visually things which otherwise the mind finds it difficult to understand."

Professor Einstein is one of the leaders in the Zionist movement in Germany. His work is an honor to the name of the Jewish people.

The ex-Ministers Haller and Friedrich, in addressing a meeting at Budapest recently, said that the policy of persecution of the Jews would not solve the Jewish problem, and that pogroms did not help Hungary.

Leon L. Kahn, well-known theatrical man of San Francisco, where he had lived for the past forty-six years, is dead at the age of sixty-four. Kahn operated three big theatres in San Francisco, one in Santa Cruz, and was planning the building of three more to add to his chain.

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JEWS BLAMED FOR BAN ON BIBLE

New York (J. P. A.)—In his conference sermon before the Methodist Protestant Conference to-day, President Norman A. Ward of the Western Maryland College, declared that Jews control New York City and have driven the Bible out of the schools in the State of New York; that saloons will be worse than they ever were, if the Eighteenth Amendment is done away with; and that the Church must enroll and evangelize young people, if civilization is to be saved.

Dr. Ward emphasized the need of a militant Church, and reviewed the problems which it faces.

"The Jew is a great character," he said. "The Jew has driven the Bible out of the schools in the State of New York, and pretty soon it will be driven out of every house in the country.

"So far as I can see, we have not learned the lessons of the last war. We are getting ready for the greatest war that ever has been fought in the world. Civilization is going to pieces in this next war, and it will take a thousand years to put it together again. The only way to prevent war is to prevent the things that cause war. If Methodism could have taught the Gospel of Zion before, we might have prevented this war."

$150,000 FOR PALESTINE

New York (J. P. A.)—Donations aggregating $150,000 were made last night to the Palestine Foundation Fund by one hundred men and women, at a dinner presided over by Samuel Untermeyer in the Hotel Gotham. Mr. Untermeyer announced the formation of "A Thousand Dollar Club," to be composed of those who contribute $1,000 or more to the fund of $3,000,000, it is proposed to raise here in a campaign beginning on April 16.

Among the members contributing last night were Louis Marshall, Adolph Lewissohn, Jefferson Seligman, Peter J. Schweitzer, Herman Cohelm, Boris Grabelsky, Louis Robinson and Dr. Simon Rothenberg.

"I feel it to be the duty of every Jew to help in the building of Palestine," said Mr. Marshall, "in order that those who desire to take up their homes in the ancient dwelling-place of Israel may have an opportunity to do so under the most favorite auspices."

Other speakers were Colonel John H. Patterson, of England, a member of the Palestine delegation to this country; Vladimir Jabotinsky and Mrs. Richard Gottheil, Chairman of the Women's Committee of the Fund.

PASSOVER FOOD FOR 5,000 FAMILIES

New York (J. P. A.)—The Maskel El Dol (aid to the poor) announced yesterday at its headquarters, 225 East Broadway, that it had started its annual distribution of matzoths, or unleavened bread, and other Passover foodstuffs to more than 5,000 needy families on the East Side. A total of nearly 75,000 pounds of Passover foods will be distributed, including meat, sugar and tea.

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HEARING OF KOSHER BILLS

Albany (J. P. A.)—For nearly two hours to-day Governor Miller listened to arguments presented by Jewish representatives as to why he ought to sign the Downing-Dickstein "kosher" bills. He intimated that he would approve the measures.

The only opposition to the bills was expressed by Joseph N. Schultz, of Harlem, who said he represented the Provision Manufacturers' Association and the Retail Delicatessen Dealers of the State. He told the Governor that the interests for which he appeared represented a total investment of $50,000,000.

The hearing was marked by a sharp clash between Mr. Schultz and Rabbi Herbert Goldstein, of the Institutional Synagog of Haarlem. Rabbi Goldstein charged Schultz with campaigning in the Seventeenth Assembly District four years ago against August Glaessens, Socialist Assemblyman, and asking for the votes of orthodox Jews, and then coming here to-day and opposing religious teachings.

"To the outsider this may seem a slight affair, but it is a very serious matter with our people," said Dr. Bernard Draghman, of the Congregation Ohab Zedek, of Haarlem. "We all know what kosher food is, and Mr. Schultz knows that we do. This food has every sanction of the divine law, with every sublime and impressive significance."

Assemblyman Bickstein told Governor Miller of the tricks and frauds now practised by unscrupulous butchers and delicatessen dealers, who, he said, were dispensing thousands of pounds of non-kosher, impure, unhealthy and uncleaned meats and prepared foods daily to unsuspecting Jewish women, who had no means of knowing whether the food was kosher or not.

"Orthodox Jews, who number more than a million," said Assemblyman Dickstein, "who want kosher food have no legal protection. Our bills give it to them. The bills have sharp teeth in them.

JEWISH STUDENTS CAPTURE HONORS

New York (J. P. A.)—The honor list for students in the College of Arts and Pure Science of New York University is led by Arthur Hirshfield, a freshman from Dickinson High School, Jersey City. His average for the half term that he has been at New York University is 93 per cent. Hirshfield is the outstanding representative of the New Jersey schools. It is noteworthy that the majority of the men on the honor list are from the boroughs across the bridge. The City of New York has but one honor man, Isadore Rubiner, of East 179th Street.

The honor men in the senior class are: Michael Rechler, 91.77 per cent.; Theodore Distler, 90.97 per cent.; Julius Silvers, 90 per cent Mitchell Fisher leads in the junior class with 91.77 per cent.; Lester Denonn is in second place with 91.20 per cent.; Joseph Morse is third with 90.40 per cent., as his average for the last three years.

In the sophomore class, Julius Haberman leads with 92.70 per cent., Harold Piquot is second with 91.60 per cent., and Isadore Rubiner is third with 90.80 per cent. In the freshman class, Arthur Hirshfield is the only Class "A" man.

PUBLIC GATHERINGS BANNED IN PALESTINE

Jerusalem (J. P. A.)—General Storrs, governor of Jerusalem, has issued an order forbidding all public demonstrations and mass meetings. Loitering on the streets of the cities, and all group-gatherings in public places are banned by the same order. This proclamation has been posted in conspicuous places in every city or colony where there is a mixed population of Arabs and Jews.

This order is designed to forestall any outbreak of violence and race conflict during the coming feast days of Passover.

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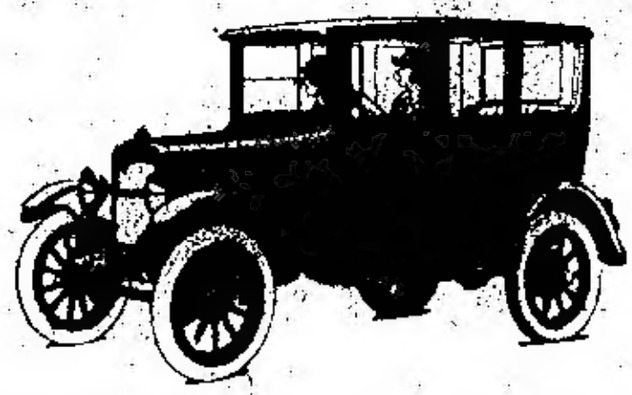

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Frightful Conditions in Czechoslovakia

By Meyer Henisch

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Unbelievable though it might seem, it is nevertheless true, that in one of the provinces of Czechoslovakia, whose president is well known in America as the scientist and philosopher, Professor Massaryk, there are taking place daily incidents and occurrences typical of the long past and forgotten Middle Ages. This province, Carpatho-Russia, was formerly a part of Hungary, and was allotted to Czechoslovakia by the Versailles Peace Conference. It is therefore no wonder that of the one hundred and twenty thousand resident Jews, over 60 per cent. are non-productive proletarians, whose doom, therefore, is misery, privation and starvation. The enlightened, cultural and ethical Hebrew elements of the province have therefore made it their compelling aspiration to diffuse the light of modern culture in this benighted corner, and to direct the energies of the Jewish youth in the channels of productivity.

That these aims would meet with the stiff-necked opposition of the fanatical and reactionary elements of Judaism was a foregone conclusion. Nor was it wholly unexpected that the low level of mentality and the undeveloped cultural status of the combatants would express itself in most depraved and vulgar forms. But unnatural because contrary to the interests of the Republic itself, was the attitude of the local governmental authorities in aligning themselves with the dark reactionary elements of Jewry, and persecuting in the most illegal manner the democratic groups of the Jewish youth. Thus the Burgomaster of Munkatch dissolved the representative assembly of the local Jewish Kehillah, in order to help the reactionary forces to retain their control in the Kehillah. He also made the question of building a Jewish Hospital, for which purpose an appropriation of $10,000 had been made, an issue of partisan politics, and does not allow the use of the buildings, expressly bought for that purpose, in accordance with the plans prepared.

The present practices of the Government in Carpatho-Russia against the Zionists, are a reproduction of Russia and its policies in the heyday of the Czar. Without cause, rhyme or reason, there are being detained by the authorities many of the most prominent Zionist leaders in Munkatch. Dr. Spiegel, member of the Zionist Central Committee in Czechoslovakia, recently a delegate to the Carlsbad Congress, is still under constant police surveillance. The president of the local Zionist organization, Mr. Seidman, was kept in prison for several days, and then was freed—his beard being retained by the authorities as a souvenir. Even the courts and officers of justice have been made tools of this systematic persecution. Civil and military courts under the compulsion of orders from "higher up," detain in police custody men of whose innocence they are convinced, one of the judges making a public confession that notwithstanding the absence of the slightest ground for legal detention, he was bound by the instructions of the Attorney-General of Carpatho-Russia.

If one has the temerity to inquire as to the basis of these inquisitorial practices, he is met with delays occasioned by the incompetence of those in power, evasions of a standardized and uniform bureaucracy, which concerns itself little with the assault upon the democratic institutions of the Republic, and which loves contentment and repose, more than the sanctity of its citizenry. But 'tis singular that it is only against Zionists, the nationally conscious Jews, that the fury of the government is directed; as for the other Jews, peace is their portion and aid is given them to do the holy task of persecuting heretics and Zionists.

Where, then, is the Central Government of Czechoslovakia? Is it silent and mute in the face of these malpractices of its subordinates? Has it no power or desire to remedy the evil excesses of a bigoted and power-crazed officialdom? Here we are met with well-nigh insuperable obstacles, which make the situation almost hopeless. The Federal government grants such absolute autonomy to its provinces that it often undermines the foundations of its own Republic. So independent and self-governing in their local affairs are the respective provinces that it is possible for them to close up so completely all avenues of communication between Pressberg, Ungvar and Prague, that no report of the governmental abuses could reach the Ministry of Justice at Prague. And when finally, President Massaryk, on his tour of the country, came to Ungvar, the local governor forbade the Zionists to hand him any memorandum, and threatened them with the direct consequences if they presumed to say in their addresses of welcome aught more than the censor approved. And it is because of this repression that the local authorities were able to inform the population that the President was highly gratified at the conditions in Carpatho-Russia. Meanwhile the conditions of the Jewish intelligentsia have become infinitely worse. More brazen have the bigots of the province become in their violation of individual rights, and more intensive have the repressions of the government become against the hapless men and women, whose only sin was the desire to enlighten their brethren.

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The Hunt Continued

(of the Series "Russian Jews' Means of Livelihood")

By MOSES KLEINMAN

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The bourgeoisie is crushed and ruined. The capitalists of yesterday died of hunger to-day, the middle class has fallen into the abyss of poverty and need—the small tradesman is broken and destroyed. Aside from the illicit traffic of speculation and its auxiliaries, there exists no commerce, trade, industry or any means of employment. And still the war on the Bourgeoisie rages with unabated force. Instead of directing its energies against the infamous traffic of speculation, which would coin the misery and privation of the people into its own gain, in place of the effort which should be put forth to check the rapacity of its own officialdom, the bureaucratic inefficiency that would convert the proletarians of the nation into an organized band of marrauders, thieves and smugglers of life's necessities, the Soviet government still raises the bugaboo cry of the bourgeoisie to continue its work of oppression and persecution. Indulging, as is its custom, in pyrotechnic outbursts of hyperbolic rhetoric, comparing the "murderous bourgeoisie" to a hydra-headed monster thriving upon its own death, the organs of the government issued the clarion call to all the faithful to gird their loins for the final conflict—to crush this snake of the social life so completely that never again would it dare to raise its head to emit the poison of its own life into that of the body politic. And this propensity of the Soviet publicists to paint lurid pictures of fanciful danger to the Workers' government is not wholly without its effect, as it is a simple task to inflame the minds of the credulous peasants and workers who still believe in the Soviet power as its only hope and salvation.

For the people of the cities, especially the Jews, these periodic ebullitions of poetic imagery and romantic rhetoric, on the part of the Soviet writers, ominous of a crystallizing program of new aggressions, menacing in their psychological effect upon the "Red Armies" of the provinces, to whom "bourgeoisie" is a synonym for "Jews," are the precursors and harbingers of renewed onslaughts upon the "citadel of capitalism." They are eloquent symptoms of added concoctions in the secret recesses of the Soviet chancelleries—the refinement of implements and methods of war against the urban populations.

And so the storm is awaited. Clouds overspread the horizon. Significant rumbles are heard in the distance. Chilling winds, forerunners of the blasts of fury, commence their reign. Commotion and confusion prevail. Speculation is rife, and Dame Gossip sways her sceptre with imperious majesty. Rumor flies thick and fast. Each speaks with the voice of oracle, uttering words of eternal truth. This one has a tenant whose daughter is on the staff of some Soviet institution; another's son is a confidant of the Chekists; still another has an informant of unquestionable character—the janitor's daughter is visited and courted by a Soviet journalist (what more could be wanted)—and ipso facto they know that to-day or to-morrow general raids will be made, this one or that one will be arrested, and . . . Nor are there lacking the optimists who see in each new outburst of the Soviet Press an added ray of hope. It is, so they chant in chorus, but a subterfuge to camouflage its preparations for a hasty retreat. Petlura is at the very gates with an army of 100,000 well equipped and armed, and what chance is there for resistance to him. Poland and Roumania have just declared war, and the four great powers, France, England, Japan and America, have also ordained it that Bolshevism must go. And so the legends grow and multiply. A mere expression of opinion that the only hope lies in the advent of some foreign power, becomes in the course of its repetition an accomplished fact and the foreign power is already on its way. Then these endless rumors finally reach the ears of officialdom and to them it is conclusive evidence that the "leprous bourgeoisie" still intrigues and conspires against the government.

To often, these "absolutely reliable reports" become so widespread and persistent that even the communists themselves begin to believe them. And each new report, as a boomerang, comes to plague those who first spread it, in the form of new repressions and oppressions.

Generally, however, each of these journalistic outbursts is followed by some visible result of new policies and practices. Let me just cite a typical instance, illustrative.

It was a summer day in July. For a few days prior, reports had circulated in the city, called forth by some article in the Soviet journal, foretelling some new onslaught by the powers that be. Whoever found it possible to do so left the city. All others withdrew into the shelter of their own homes, not daring to show themselves in the street. I myself, was present at a gathering of friends and literary associates engaged in a lively and vigorous discussion, one of those theoretical and abstract discussions which have no practical value, for they are not only impracticable, but also inconsequential in the concrete realities of life, and yet exciting controversy, stimulating conflict of opinions, stirring the emotion, and kindling the flame of ideational partisan-

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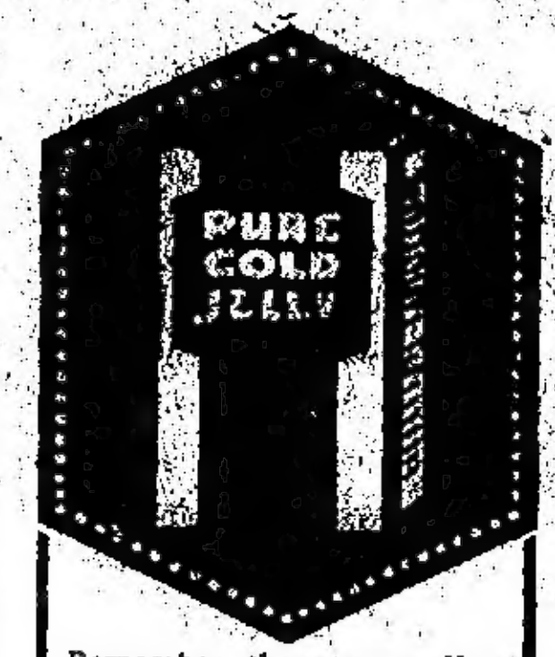

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ship—a happy medium for diversion of thought from channels of morbidity and depression.

Suddenly a rumbling was heard in the distance. A growing volume of animated sound and commotion replaced the deathlike stillness of expectancy which had prevailed therefore. A General Raid: An iron ring of steel encircles the city. The military patrols every street and block in the city. Each building is the object of careful scrutiny and observation. The few daring spirits which venture forth are quickly taken in charge and marshalled to some central point of concentration. At one of those posts, directly opposite our window, there are already gathered under guard quite a number of men, women and children, among them being even some officials of various Soviet institutions. There they stand, helpless and spiritless, the pallor of fear shadowing their faces, and a hopeless attitude of futility and resignation possessing their being. If someone of them, bolder than the others because of some political influence which he could rely on, turns to the sentry guarding them with a demand for some explanation of this detention, he receives a typical Russian reply: "Do not excite yourself unduly, comrade; the Chief will come soon, and he will separate the sheep from the wolves." And of what use is it to disturb one's equanimity and peace of mind?

For an hour and a half this tragicomedy continued. The houses are still guarded, those within being forbidden to come out, and those without being prevented from entering. Slowly but surely, the net which has been spread over the city draws in every living soul found in the street, until thousands are assembled in each square. Then comes the august majesty, the Chief. He is (at least in the square directly in front of the building where we are assembled) a young, boyish figure, small of stature, with sparkling and penetrating eyes, his austerity of countenance lending him dignity and distinction. Clad in military garb, his seriousness of mien is heightened, a fitting figure for that of an Inquisitor. Seating himself on some newly improvised seat on the sidewalk, with a space kept clear in front of him, he begins the "Revision." The women and children are immediately allowed to go their respective ways—what rhyme or reason was there for their detention is one of the mysteries of the inscrutable wisdom of officialdom. The men, however, must produce documentary evidence of their innocence and harmlessness, and these are scrutinized with the minutest care. Probing questions are asked, and careful observation is made of each one's expression and behaviour in answering the questions, as though seeking to pry open one's secret recesses of thought for their inspection. Most of those questioned are able to satisfy this inquisitor of their peaceful and harmless nature. Many, however, are detained for further investigation, and are sent to the military detention barracks to await such investigation—in many instances, months and months later. Those who passed the test are given some stamp of approval upon their passport or documents which enables them to move about freely again. And soon the cloud of fear and apprehension lifts and disappears, human nature is so constituted that even death is not feared when confronted together with other human beings. After all, there is no immediate danger. Even those kept under surveillance are not being executed in wholesale. The resiliency of youth, the soothing and refreshing breezes of midsummer, the innate human quality of hope, all conspire to revive the drooping spirits and restore the joy temporarily displaced.

In the meantime, the house-to-house revision had begun. Proceeding in groups of three, one would place himself at the door to assure no one's escape. Another, the inquisitor, would issue orders for all males to come out with all their documents, and the third member of the group would pass through the houses to make sure that no one remained in hiding, while his comrade inspected the credentials of the others.

My inquisitor was a young woman, with a very intelligent and sympathetic expression, but according to her bearing and dress, a member of the hated "Tcheka." She evinced the keenest interest in all of us, inquiring most minutely as to every detail of life, before and since the Revolution, as well as to the reason or coincidence of our being grouped together as we were, to which we all made a satisfactory reply, justifying our gathering on the ground of celebrating our friend's birthday, and indulging in the stimulating pastime of cards, a thing sanctioned even by the "Tchekists." It was evident from the manner of speech of this young investigator that she was a Jewess, a member of the working class, although in appearance she gave the impression of being a college woman. In departing, she turned to me, as a journalist, and said encouragingly: "Write—continue your writing, for the benefit and in the service of the common people." For which gracious counsel I expressed my heartiest appreciation.

As the result of this wholesale raid there were arrested about 8,000 men, who were sent immediately into a concentration camp near the port, where they were placed on barges and kept in port for 3 or 4 days—no one yet knows for what purpose. As to the nature and character of those detained, the instructions issued to those conducting the raid will be illuminative. It read as follows:

"First of all, each merchant of yesterday, whatever the nature of his business was, and regardless of all the O.K.'s which he might possess, must be detained for further investigation. Then each proprietor of a home or small parcel of land; and finally all those who have no definite, specific and recognized employment. Thus was delivered the crushing blow against the entire "bourgeoisie," rabbis, cantors, sextons, shohetim and all similar appendages of synagog and church—which had for so long a time been heralded in the Soviet organs, and which destined to assure the permanence and well-being

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of the Soviet power. What then was to be done with these useless parasites? "Conscript them for useful labor," was the answer. But here again the inefficiency of bureaucracy and unreasoning doctrinaires manifested itself.

Of the 8,000 detained, more than 2,000 succeeded in escaping under cover of darkness and confusion. When those remaining were classified for their respective tasks, it was discovered that a great percentage of them were the aged, who by law were exempt from compulsory labor. And there ensued a tragi-comic series of earnest discussion as to whether 45 or 55 constituted the age limit, the decision being finally in favor of the former. And more than half of the 6,000 men still in detention were immediately freed. Then again, many of those "bourgeoisie" had made themselves indispensable in the administration of various governmental institutions, and there immediately rose a cry of protest from the latter against the unlawful detention and conscription of their valued assistants and officers, the result being that this category was freed also. There remained only about 1,000, but by mysterious acts of Providence, a sudden wave of philosophical and spiritual absorption seemed to seize all of the Red sentries, and these 1,000 prisoners dissolved until there were only about 100 of them left, and these also were freed, so ludicrous was their further detention.

This was the much heralded "Hunt of the Bourgeoisie!" Thus was delivered the final blow which was to terminate forever their menace, and to establish upon a solid foundation the glorious reign of the Workers—the Kingdom of God among Men!

500 RUSSIAN ARTISTS WRITE OF GRATITUDE

New York (J. P. A.)—Five hundred letters of gratitude from Russian artists and musicians, chiefly of the Grand Theater, Moscow, to whom food packages were conveyed by the American Relief Administration, have been forwarded by the distributors who received these acknowledgments, to Morris Gest, who raised the first modest fund among opera and theater folk of New York. Mr Gest now plans, with the Russian company of Balieff appearing here, to give a joint benefit for another of the famous institutions, so that similar help may reach the members of the Stanislavsky Art Theater in Moscow.

One of the writers of the letters shown yesterday was well known here—Catherine Geltzer, who danced at the Moscow Opera with Mordkin, and appeared later in Russian Ballet tours. The letters were in Russian, some in French, a few in English; typewritten in Russian characters or scrawled in pencil or penned in vari-colored inks, on a pathetic assortment of stationery, from the rough copy pads to carefully preserved violet-design note paper or a souvenir card of "Le Grand Theatre."

The coming benefit, referred to by the relief agent, is that arranged for starving Russian artists and their children at the Forty-ninth Street Theater on Sunday evening April 9, when Balieff's ("Chauve Souris") company will give its performance under the auspices of Mr. Hoover's committee, with local patronesses including Mmes. W. K. Vanderbilt, Otto H. Kahn, H. P. Whitney, and many more.

Stars of Broadway volunteering, include Ed. Wynn at the carriage call, A. Jolson as ticket man, Sam Bernard as coatroom boy, Lenore Ulric, Laurette Taylor and Doris Keane, ushers; Lillian and Dorothy Gish as program girls; Leon Errol and Walter Catlett as water boys; Sam Harris and John Golden back-stage; Irving Berlin with the music, and Mme. Alda, of the Metropolitan, in charge of distributing flowers.

MORRIS KOENIG AGAIN APPOINTED JUDGE

Albany, N.Y. (J. P. A.)—Within a few minutes after he had signed the Jesse bill, increasing from seven to nine the number of judges in the Court of General Sessions in New York City, Governor Miller announced the appointments of Morris Koenig and Robert E. Johnstone, both of New York, as the additional members of the court. Mr. Koenig is a brother of Samuel Koenig, Republican leader of New York county. Mr Johnstone is a Democrat.

Judge Koenig is well known in Jewish circles in New York, as one keenly interested in all communal endeavors relating to his people, being prominently active in Jewish charity work and organization.

They are to hold office by appointment only till next fall, when there's to be a special election to fill the vacancy.

"HEBREW OR YIDDISH JEWS' LANGUAGE," SAYS ROUMANIAN JUDGE

Klausenberg (J. P. A.)—Hendler, a Jew of this city, presented a petition to the circuit court of this city, written in the Hungarian language. The presiding justice refused to recognize and accept the petition on the ground that it was not presented in the proper form. In denying the application of the petitioner, the court said: "By the peace treaty of Versailles, we are compelled to acknowledge and honor all documents written in the language of the respective national minorities in this country. The language of a Jew is either 'Yiddish' or 'Hebrew,' but not 'Hungarian'. The application is, therefore, denied."

Klausenberg is the capital of Zeebenburg, a former Hungarian province, now under Roumanian dominion.

PEACE BEGETS WAR

Jerusalem (J. P. A.)—In the city of "Zeffath," the Jewish and Arab fish dealers entered into an agreement to cease their competition, and raise the price of fish in the market. The result has been that the whole population, Jewish and Arab as well, united and declared open warfare on the tradesmen who concluded the above-mentioned agreement.

WORKERS' SANITARIUM ON MT. CARMEL

Haifa (J. P. A.)—Raphael Hachim, one of the Jewish aldermen of this city, donated 20 acres of land on Mt. Carmel, for the purpose of founding a sanitarium there to care for sick Jewish workmen. The land is located on the most healthful spot of the entire neighboring country

SUNDAY LAWS IN LATVIA

Riga (J. P. A.)—The Latvian parliament enacted laws making Sunday rest compulsory upon all. The demand of the Jewish deputies that those who observe the Sabbath be exempted from its operation, was tabled.

The William Stix Memorial Library has been dedicated at St. Louis, Mo. The library is housed in the William Stix Public School, and is the first public library branch to be established in a St. Louis public school.

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